PART XXIII.

THE

DHARMA SA'STRAS.

(Text and Translation

OF

THE TWENTY SAMHITA'S.)

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A.,

Rector, Keshub Academy,

Author of the English Translations of the Râmâyanam, Mahâ-Bhâratam, Srimadbhâgavatam, Mahânirvâna-Tantram, Harivams'a, Agni Purânam, Mârkandéya Purânam, &c., &c.

CALCUTTA

SOCIETY FOR THE RESUSCITATION OF INDIAN LITERATURE.

3, FURRIAPUKUR STREET, P. O., SHAMBAZAR.

1908.

Religion of Brahman.

OR

THE CREED OF EDUCATED HINDUS.

BY SITANATH TATTVABHUSAN.

It has been clearly proved that Higher Hinduism is a religion superior to all other forms of faith based on reas and purity of intellect. That Hinduism is a religion full prejudices and superstitions, which many Christian Missionaries make capital of when applealing for funds in th West, has been clearly disproved in this very interesti work. Highly spoken of by the Press and Public.

In this book the author has attempted to explain th common creed of the Hindus. Every educated man oug to read it. Price per V. P. P. As. 10.

———:o:———

DO YOU WISH TO MAKE GRATIS A LIBRARY OF YOUR OWN?

THEN come forward and subscribe to the ORIENTAL—the cheape and the most largely circulated Monthly Periodical dealing with Hin Theology, Philosophy, Literature, Arts and Science, unique of its kin containing information all about India. The Ninth Year commences fro October 1906 to September 1907. Persons subscribing for the comple year (for no subscription for a part of the year is accepted), will b entitled to a Free Set of Rev. STEVENON'S *Literal Prose Engli Translation* of the Sama Veda-Samhita: a very nice rendering of th complete work.

A Remitance of Rupees Three in Advance is all that is needed entitle you to subscribe to the Oriental and receive the Twelve Issues this valuable Journal from October 1906 to September 1907, besi the above Valuable Work Free of all Cost.

———:o:———

HOW TO WRITE GOOD ENGLISH.

OR

SYNTAX MADE EASY.

BY M. N. DUTT, M.A.—RECTOR KESHUB ACADEMY.

THIS is the only book to help one in mastering the intricacies of Synt and acquiring a mastery over King's English. Every reader will, in time,, be able to write accurate, idiomatic and chaste English.

Price including postage and V. P. annas ten only.

3, Furriapukur Street, P. O., Shambazar, Calcutta.

dog. (19) A stealer of clarified butter becomes an ichneumon. (20) A meat-stealer becomes a vulture. (21) A lard-stealer becomes a cormorant. (22) An oil-stealer becomes a cockroach. (23) A salt-stealer becomes a cricket. (24) A stealer of milk-curd becomes a heron. (25) A silk-stealer becomes a partridge. (26) A linen-stealer becomes a frog. (27) A stealer of cotton threads becomes a curlew *(Krauncha)*. (28) A cow-stealer becomes a lizard *(Godhâ)* (29) A stealer of treacle becomes a *Valguda** (bird). (30) A stealer of scents becomes a mole. (31) A stealer of edible leaves becomes a pea-cock. (32) A stealer of confectionery becomes a boar, (33) A stealer of uncooked grain becomes a porcupine. (34) A fire-stealer becomes a heron. (35) A stealer of house-hold implements becomes a wasp. (36) A stealer of red cloths becomes a *Chakora* bird. (37) An elephant-stealer becomes a tortoise. (38) A horse-stealer becomes a tiger. (39) A fruit or flower-stealer becomes a monkey. (40) A stealer of women becomes a bear. (41) A cart-stealer becomes a camel. (42) A stealer of animals becomes a goat. (43)

The man, who wilfully steals an article belonging to another, or drinks clarified butter not offered unto the sacred fire, is sure to take birth in the womb of a lower animal. (44)

Women, guilty of these crimes, are reborn as females of those animals. (45)

---

* Nanda explains *Valguda* as a kind of bat, which is evidently identical with *Vâgvada* mentioned by Haradatta on Gautama, Chap. (XVII 34) Dr. Bulher suggests that it is the name of a species of large harbivorous bat (flying-fox) called *Vagud* or *Vagul* in Gujrati.

CHAPTER XLV.

Now, the sinners, let loose from hells after suffering torments therein, having worked up their way from the plane of animal life to that of human existence, are reborn with certain marks on their persons. (1)

Atipâtakins shall be reborn as lepers. (2) A Brâhmanicide, as a person suffering from pulmonary consumption. (3) A wine drinker, as one suffering from the disease known as black teeth. (4) A gold-stealer as one suffering from bad nails. (5) A defiler of his *Guru's* bed as one affected with a cutaneous affection (lit, diseased skin). (6) A traitor or slanderer, as one suffering from putrid nose (fetid-smelling coryza). (7) A base informer, as one with foul-breath. (8) A paddy stealer as a deformed person. (9) A person, who steals paddy by substituting bad for good paddy, will be reborn as one with a limb in excess. (10) A stealer of cooked food as a dyspeptic. (11) A stealer of words as a dumb person. (12) A cloth-stealer as one suffering from Psoriasis. (13) A horse stealer as a maimed one. (14) A foul-mouthed abuser of the gods and Brâhmaṇas as a dumb person. (15) A poisoner as one with a loose-bound tongue* (16) An incendiary as a lunatic. (17) He, who acts in hostility to his *Guru*, will be reborn as one suffering from epilepsy. (18) A cow-killer as a blind person. (19) So is the stealer of lamp. (20) An extinguisher of lamp, blind in the one eye. (21) A

---

* The text has *Lola jihva* which signifies a natural looseness of the muscles of the tongue which impels the patient to constantly protrude and draw in that organ owing to the abnormal accumulation of saliva in his mouth. It does not directly mean a stammerer, as Jolly has translated it, but stammering may ensue as one of the effects of the disease.

seller of tin, chowries, and lead as a washerman. (22) A seller of an animal with unbifurcated hoofs as a hunter (23) An eater of the food of a pander* is reborn as a man, who suffers his mouth to be abused. (24) A thief, other than a stealer of gold, is reborn as a bell-man.† (25) An usurer, as one suffering from vertigo‡ (26) One, who eats dainties alone, as one suffering from intestinal glands§ of the *Vâtaja* (nervous) type. (27) A breaker of promise or contract, as a bald-pated one. 28) A *Brahmachârin*, who has broken the vow of chastity,|| as one suffering from Elephantiasis. (29)

A destroyer of other men's means of subsistence as an indigent one. (30) An oppressor of men as a life-long invalid. (31)

Thus through the (dynamics) of specific acts men are born with specific marks on their persons, or blind, maimed, hunch-backed, one-eyed, deaf, dumb, dwarfish, or invalid, or as weaklings. Hence one should perform rites of expiation by all means. (32—33)

---

* The text has *Kundâshi* which means one depending upon a Kunda for subsistance. ' The son of a woman born in adultery by a man while her husband is living is (*Patyau Jivati*), *Kunda*, (*Syât*), M. S. 3. 174.

See also. Yajnavalkya 1. 122 and 224 and Manu 3. 158 and not persons born in adultery, in general, as Jolly has translated it.

† The text has *Ghantika*, which means one whose duty is to ring the bell. It is synonemous with *Ghantâ-tâda*, a bell-man. Jolly has translated as a "bard."

‡ The text has *Bhrâmari*, which means one suffering from *Bhrama*, vertigo or giddiness. Jolly has translated it as epileptic.

§ The text has *Vâtagulmi*, which signifies a person suffering from intestinal glands, due to the excited or agitated condition of the bodily Vayu (neural energy). Jolly has translated it as rheumatic which is manifestly incorrect.

|| The text has *Avakirni* which means a *Brahmachârin* who has broken his plighted continence, not breakers of the vow of chastity in general, as Jolly has translated it.

CHAPTER XLVI.

THE following constitutes a *Krichchha* penance. (1) Do not eat for three days. (2) Bathe three times, each day. (3) Plunge into the water at each of the three baths and recite the *Aghamarshanam Mantra*. (4—5) Remain standing in the day. (6) Seated in the night (7) Make the gift of a milch cow at the close of the penance. (8)

This is *Aghamarshanam** (9) For three days take meal in the evening; for three days take meal in the morning, and for three days take that which is obtained without solicitation, and fast for three days,—this† is what constitutes a *Prâjápatyam* (10) For three days drink hot water, for three days take warm clarified butter, for three days take warm milk, and fast for (the last) three days. This is what constitutes a *Tapta Krichchha* (penance). (11) The penance practised in the same manner by substituting cold for hot water, clarified butter, and milk is called a *Sheeta Krichchham*. (12) To live on milk alone for twenty one days (in succession) constitutes a *Krichchhâti Krichchham* (austerest of the austere: penances). (13) To live on water *(Udak)* and powders of fried barley grains *(Saktu)* for a month constitutes an *Udaka-krichchham* (water-penance). (14) Thus to live upon stems of lotus plants is called *Mula Krichchham* (root penance). (15) Living on *Vilva* fruits for a month is called *Vilva Krichchham* (Vilva-penance). (16) A continuous fasting for twelve days constitutes a *Parâka* penance. (17) Take cow's urine, cow-milk, curdled cow-milk, melted cow-

---

* The same penance may be also practised by fasting for three days and by reading the *Agkamarsham Suktam* at its close.

† The term of a Prájâpatyam penance is twelve days.

butter, and washing of *Kusha* grass on the first day and fast on the day following:—This is what is called a *Sântapanam* penance. (18—19) Habitual taking of any of these substances such as, cow-milk, etc., one day, and fasting on the alternate day (for a weak) constitutes what is called a *Mahâ Sântapanam*. (20) Taking any of these substances alone on the three successive days and thus for a period of eighteen days, alternated by six sets of three days' fasting, constitutes what is called an *Ati-Sântapanam* (penance). (21) Eating of oil-cakes after the first day of fasting, followed by a day of fasting; taking of the foam of rice-boilings on the next day, followed by a day of fasting, taking of whey on the next day followed by a day of fasting, taking of barley-powders on the next day followed by a day of fasting constitute what is called a *Tulá-purusha* (penance). Taking of decoctions of *Kusha* blades, *Palâsha* leaves, *Audumvara* leaves, *Padma* leaves, *Vata* leaves, *Shanka-pushpi* leaves and leaves of *Brâhmi* plants, respectively, each day, for a week, constitutes what is called a *Parna-Krichchha* penance (leaf-penance) (22—23) A full shorn, self-controlled, votary bathing, three times a day, and lying on a couch, is alone competent to practise any of these *Krichchha* (austere) penances. (24) While engaged in practising any of these penances, one shall renounce all speaking with women and degraded persons, recite the sacred *Mantras*, and cast libations (of melted butter) in the sacrificial fire according to his might. (25)

CHAPIER XLVII.

Now about *Chândrâyaṇah* (1) Let a man take morsels of food, unvarying in size, (while engaged in

practising this penance) (2) He shall increase the number of his morsels with that of the lunar phases during the light fortnight; (3) Successively decreasing it by one, each day, during the dark fortnight, fasting on the day of the new moon. This is what is called a *Chândrâyaṇah.* There are two kinds of *Chândrâyaṇah*, *Yavamadhya* (barley-middled) and *Pipili-madhya* (Ant-middled). A *Chândrâyaṇah* during the middle (of the term) of which a new moon occurs is called Ant-middled. (4—5) That in the middle of which a of full moon occurs is called *barley-middled.* (6) That in which, a *Yati* takes eight morsels of food, each day, for a month, is also called a *Chândrâyaṇah.* (7) That in which one takes four morsels of food in the morning and four morsels of food in the evening is called an Infant *Chândrâyaṇah.* (8) Eating any how three hundred less sixty morsels of food in the course of a month is called *Sâmânya* (general) *Chândrâyaṇah.* (9) O Earth, the seven, holy *Rishis*, as well as the gods *Brahmâ* and *Rudra*, having practised this penance of yorė, acquired splendid existences. (10)

CHAPTER XLVIII.

CONSIDERING himself as weighed down with sin, committed by his own acts, let a man cook a handful of barley-gruel for his own use.* (1) He shall not cast oblations of the same in fire. (2) Neither must he make the *Vali* offerings. (3) Let him consecrate this barley-gruel with the (sacred) *Mantras*, respectively in

* After it has become cold after the cooking.

its unboiled, boiling and cold stages. (4) Protect the boiling barley-gruel, by tying Kusha blades round the neck of the cooking pot, and by reciting the *Mantram*, which runs as follows :—The holy *Soma*, who is the *Brahmâ* (highest priest) among the gods, the leader among the clear-visioned seers,* the Rishi among Brahmanas, the buffalo among horned animals, the falcon among birds, the Svadhiti tree among the forest trees, tricles down murmuring and imparting holiness. (5—6) He shall take that barley-gruel by pouring it out in a separate vessel. (7) He shall cast oblations of the same unto the fire of his own soul (eat that), and recite the following *Mantram* :—Salutation unto the gods that are born of mind, the upholders of the mind, the intelligent sons of vitality. May they protect us, may they purify us. (8—9) Then after having sipped water, he shall touch his navel† and recite the *Mantra* running as :—Rest contented in our stomach, O ye waters, and ye barley-corns, after having been bathed. They shall not prove unwholesome, or incongenial to us, conferring health and immortality, and increasing our sacrifices.‡ (10) The intelligent one shall (perform this rite) for three days; (11) A sinner, for six days. (12) Any of the *Máhápâtakins* will be purified by taking it for seven days. (13) Taking it for twelve days extinguishes even sins committed by one's ancestors. (14) Taking

* The text has *Kavi*. Sayana has uniformly explained the term as synonimous with *Krântadarshi*, a man with a vision extending far beyond the range of that of ordinary mortals, or with a knowledge penetrating far into the darkness beyond the horizon of human knowledge.

† The text has *Nabhimâlabheta*. Jolly has translated it as "let him seize the centre of the vessel."

‡ The text has *Rita-bridha Iti*. Jolly has translated it as increasers of justice.

it for a month extinguishes all sin. (15). Taking gruel of barley corns, passed off indigested with the excrements of a cow, for twenty one days, likewise extinguishes all sin.† (16) The barley-gruel should be consecrated by reciting the following *Mantra*.

Thou art barley, the king of all food-grains (*Dhânya*). *Varuṇa* is thy presiding deity. Mixed with honey thou dost extinguish all kinds of sin. The holy Rishis have proclaimed thee as purifying and sin-absolving. Barley is clarified butter, barley is honey; barley is water, barley is ambrosia. O you barley corns, efface my sins, and iniquities I have committed by words, by acts and by evil thoughts. (17—18) O ye barley corns, extinguish the sin I have committed by my mind, and body, avert distress and ill-fortune. (19)

O ye barley corns, absolve me of sins I have committed through partaking of food licked by dogs or swine, or defiled by the touch of leavings, and purify me from the stain of negligence to my parents. (20)

Purify me from the sin of eating the food of a courtesan, of a hotel-keeper, of a thief, of a S'udra, as well as that due to my eating on the occasion of a *Nava S'râddha*, or of a *Jâta S'râddha* ceremony. (21)

O ye barley corns, purify me from the sin of cunningness I have practised out of ignorance, foolishness, or in my infancy, or in royal courts of justice, or by stealing gold, or by speaking ill of any Bráhmaṇa, by

† *Gonihára muktánám Yavánám* is the word that occurs in the text, which means barley corn passed off undigested by a cow with her excrements and not, as Jolly has translated it, "dissolved in excrements of a cow. The use of such barley grains is recommended by Charaka in certain types of urinary complaints; and they were considered wholesome and purifying by our ancient Rishis.

officiating as a priest at the sacrifice of one, who should not be so served. (22)

CHAPTER XLIX.

FAST on the eleventh day of the light fortnight in the month of Agraháyaṇa, and worship the god Vásudeva with offerings of flowers, lighted lamps, burning incense-sticks, and scents, on the twelfth day, and feed the Bráhmaṇas as well. By practising this vow for a year, one is absolved of all sin. By practising this vow, life long, one takes birth in the White Island *(Shveta Dvipa)*, famous in the Puranas as the favourite abode of Vishnu. (1—4)

By practising this vow on the twelfth days of the moon's wane and increase, for a year, one goes to heaven; to the region of Vishnu, by practising it for life. Likewise, on the fifteenth day of the fort-night. (5—7)

By worshipping* Keshava, the embodiment of Yoga, on the day of the full moon, and Keshava, the exponent of Brahma, on the day of the new moon, one attains the nature of Brahma, the highest of all existences. (8)

The day of the full-moon, when the moon is found in the company of the Jupiter in the sky, is called *Mahati*. The twelfth day of the light fortnight in the month of *S'râvana*, marked by the asterism *S'ravanâ*, is also known by the same epithet; fasts and gifts observed and made on these days bear infinite fruits. (9—10)

---

* According to Nanda Pandit the two forms of *Vishnu* mentioned here should be regarded as two different deities and worshipped as salutation unto *Brahma-Keshava* and salutation unto *Yoga-Keshava*.

CHAPTER L.

LET a man build a cottage in the forest and live therein. (1) Let him bathe three times, each day. (2) He shall beg alms in the village, confessing his own guilt. (3) And sleep on a grass-cushion. (4) This is the Great penance (*Mahá-Vratam*). (5) Having unintentionally killed a Bráhman, one shall practise this (*Mahá Vratam*) penance for twelve years, (6) or having unintentionally killed a Kshatriya, engaged in performing a sacrifice, (7) or a pregnant woman, or a woman in her menses, (8) or a woman of the family of Atri, (9) or a friend. (10) This *Mahá-Vratam* penance should be doubly practised (by a regicide) for (intentionally) killing a king. (11) A quarter part less of this penance should be practised for wilfully killing an ordinary Kshatriya. (12) A half part of the penance for killing an (ordinary) Vais'ya. (13) Half of that (quarter) for killing a S'udra. (14) In all these penances the penitent shall carry a human skull on his staff. (15) He shall be compassionate to all creatures. (16) Clean shorn, he shall follow the cows for a month. (17) He shall sit down after the cows are seated, and remain standing when they will so remain. (18) He shall succour them when distressed. (19) Protect them from evils. (20) He shall not protect himself from cold, etc., before taking steps for their similar relief. (21) Let him bathe in the urine of a cow. (22) and live on cow-milk. (23) This is what is called *Cow-penance* (Govratam), which should be practised for expiating the sin of cow-killing. (24) Having killed an elephant, one shall make a gift of five *Nila* bulls; (25) of a cloth after having killed a horse. (26) of a one-year-old bullock after having killed an ass, or a lamb, or a goat. (27—28)

A *krishnalam* weight of gold should be gifted away for the expiation of the sin of killing a camel. (29) Having killed a dog, one shall fast for three days. (30) Having killed any of these animals, such as a mouse, a cat, an ichneumon, a frog, a Dundubha snake, or an *Ajagara* (boa constrictor), one shall fast and feed a Bráhmaṇa with *Krisharâ* and make the gift of an iron-rod. (31) Having killed a lizard, an owl, a crow, or a fish, one shall fast for three days. (32) Having killed any of these animals such as a swan, a heron, a crane, a Madgu, a monkey, a hawk, a *Bhâsa* or a *Chakravâka*, (osprey), one shall make the gift of a cow to a Bráhmaṇa. (33) Having killed a snake, one shall make the gift of an *Abhri** of black iron (steel). (34) Having killed an eunuch, one shall make the gift of a *Bhára* weight of *Palala*. (35) Of a pitcher of a clarified butter after having killed a boar. (36) Of a *Drona* (thirty-two seers) of sesame after having killed a partridge. (37) Of a two-years-old bullock after having killed a parrot. (38) Of a three-years-old bullock after having killed a Krauncha. (39) Of a milch-cow after having killed a carnivorous beast. (40) Of a female calf after having killed a harbivorous animal. (41) One shall live, for three nights, on milk alone after having killed an animal not mentioned herein. (42) A killer of a bird not mentioned herein shall eat in the night. (43) Or shall make the gift of a *Mâsha* weight of silver. (44) One shall fast after having killed any water-frequenting animal. (45)

After having killed a thousand of invertibrate animals or a cart-load of vertibrate ones, one shall practise a penance similar to that (laid down in connection with) killing a S'udra. (46)

---

* A kind of digging implement,

A little should be given to a Bráhmaṇa after having killed a vertibrate animal, the practice of *Prâṇâyâma* is the purification for killing a bone-less one. (47)

Having felled any fruit-bearing tree, or cut a shrub or a flowering creeper or a climbing plant, one shall recite a hundred Riks. (48)

Drinking clarified butter is the atonement for killing all kinds of small creatures, born of food-grains or sweet sap or juice, or of fruits or flowers. (49)

Having wantonly* cut cereals, whether sown in ploughed fields or growing spontaneously in the forest, one shall live on milk alone for a day and follow the cows. (50)

CHAPTER LI.

A DRINKER of spirituous liquors shall abstain from all religious rites and live upon grains, separated from husks, for a year. (1) Having knowingly taken any of the twelve kinds of bodily excrements, or of the twelve spirituous liquors, one shall practise a *Chàndràyaṇa* penance. (2) Same is the expiating penance for eating garlic, onions, or red garlic, or plants having similar smells, or the meat of village pigs, of village cocks, of asses, and of cows. (3) In all these cases twice-born ones shall be initiated a second time at the close of the penance. (4) Clean shaving of the head, wearing girdles, carrying of staffs, alms-begging and practice of *Brahmacharyam* should be omitted in rites of second initiation. (5) Having eaten the flesh of any five-toed

* The text has *Vrithâlambhe* which means for purposes other than those of a religious sacrifice or divine worship.

animal, other than a hare, porcupine, Godhâ, rhinoceros, or a tortoise, one shall fast for seven days. (6) Having eaten the food of a hotel-keeper, of a courtesan, of a thief, or of a professional singer, one shall live on milk alone for seven days. (7) Likewise, after having taken the boiled rice (food) of a carpenter, or of a leather-manufacturer.* (8) Similarly, after having eaten that of an usurer, of a degraded person, of one who has performed the initiatory (rite of a Soma sacrifice), of a chain-bound prisoner, of one under a curse or accused of a heinous crime, or of an eunuch. (9) Likewise, of an unchaste woman, of an arrogant person, of one who lives by practising medicine, of a hunter, of a hard-hearted person, or of one who eats the leaving of food. (10) Likewise, of a woman without a son or a husband (unprotected woman), of a gold-smith, of one's enemy, of a degraded person. (11) Likewise, of a back-bite,† of a liar, of one who has transgressed the law, or of him who sells himself, or Soma juice.‡ (12) Of a professional dancer, of a weaver, of an ungrateful person, of a washer-man. (13) Or of an iron-smith, of a *Nishâda*, of a stage-player, of a manufacturer of bamboo-made articles, or of a seller of arms. (14) Or of a trainer of dogs, of a wine-brewer, of an oil-manufacturer, or of a washer-man. (15) Or of a woman in her menses, or of a

* The particle "cha" implies the food of any other degraded person such as a fisherman etc.,——Nanda.

† The text has *Pis'una*, which Kulluka Bhatta has explained as *Parokshe Paranindákári*, one who calumniates a person at his back. Jolly has translated it as a malignant informer.

‡ The text has *Rasa-Vrikrayinâmcha*. Rasa here means Soma-juice or any other fermented vegetable sap or juice, the sale of unfermented juice being not degrading according to the Smriti, Jolly has translated it as "mollasses."

woman living in the same house with her paramour. (16) Likewise, after having eaten food looked at by a fœticide, or touched by a woman in her flow, or biked off by a bird,* or touched by a dog, or smelled by a cow. (17) Similarly, after having taken that which is willfully trampled under feet, or sneezed upon by a person. (18) Likewise, after having eaten the food of an insane, angry or diseased person.† (19) Or that which is unconsecrated, as well as the flesh of an animal wantonly killed (*i.e.*, not on the occasion of a sacrifice.) (20) Having eaten all species of fish other than the *Páthina*, *Rohita, Rájiva*, *Simhatunda*, and *Sakula* fishes, one shall fast for three days. (21) The same is the penance for eating the flesh of all other aquatic animals. (22) Having taken water kept in a vessel of spirituous liquor, one shall take the water boiled with *Sankhapushpi* creeper, for a week; (23) For five days, after having drunk that kept in the vessel of a beverage. (24) A drinker of Soma juice, who smells the mouth of a drinker of spirituous liquors, shall thrice repeat the *Aghamarshanam suktam*, while immersed in water, and live on clarified butter for a day. (25) Having eaten the flesh of an ass, of a camel, or of a crow, one shall practise a *Chândrâyanah* penance. (26) Likewise, after having eaten the flesh of an unknown animal, or dry meat, or meat kept in a slaughter-house. (27) Having (unknowingly) eaten the flesh of a carnivorous beast or bird, one shall practise a *Tapta Krichchham* penance. (28)

Having (unknowingly) eaten the flesh of a *Kalavinka*, of a *Plava*, of a *Chakravâka*, of a swan, of a

---

* The text has *Patatrin*, Nanda interprets it as "crows;" Kulluka as "crows and the like."

† Compare Yajnavalkya. Chap I. 160-167. *vs.*

Rajjudâla, of a *Sârasa*, of a *Dátyuha*, of a *S'uka*, of a *S'ârikâ*, of a crane, of a heron, of a cuckoo, or of a wagtail, one shall fast for three days. (29) Likewise, after having eaten the flesh of an animal with unbifurcated hoofs, or possessed of two rows of teeth. (30) Similarly, for a day and night, after having eaten the flesh of any bird excepting the franceline partridge, the *Kapinjala*, the (quail) *Lávaka*, the peahen and the peacock. (31) He shall drink, for a day, water boiled with *Brâhmi* plants, after having knowingly eaten any insect. (32) He shall do the same penance for eating (unwares) flesh of a dog. (33) He shall practise a *Sântapanam* penance for eating (unwares) mushrooms known as *Chhatrákam* or *Kavakam*. (34) For eating stale preparations of barley, wheat, or milk, or preparations of food containing clarified butter, sour gruel, and things prepared, over night, without the admixture of sugar (*lit.* modification of *khanda* treacle), one should fast for one day.* (35) Likewise, for eating (unwares) the juice flowing from an incision in a tree, (plants) raised in unclean substances, and the red exudations of trees. (36) Likewise, for unknowingly eaten the roots of water-lilly, and *Krisará*,† *Samyáva*,‡ sweet porridge, cakes,

---

* Jolly has omitted the qualifying or adjective clause of *Khándavam Varjayitvá* in his translation of the text, which lays down that the penance should be done for eating onlv those kinds of stale barley-preparations etc., that are made without the admixture of sugar. The text imposes a limitation which the learned translator has evidently lost sight of in his rendering of the line.

† Dallana Mis'ra in his celebrated commentary on the *Sushruta Samhitá* describes *Krishrrá* as a gruel-like preparation of rice, sesamum, and *Másha* pulse boiled together.

‡ *Samyâva*—A kind of cake or pastry made with wheat-flower, milk and honey baked in a butter-pot and seasoned with powdered

and *Shaskulis** not offered unto the gods, as well as rice-offerings before they are dedicated to the deity and libations of clarified butter before they are cast in the fire, (*lit.* before the performance of the *Homa*). (37) Likewise, for drinking the milk of she-animals excepting cows, she-goats and cow-buffalos.† (38) As well as the milk of a cow, she-goat or she-buffalo before the expiry of the tenth day of her parturition. (39) Likewise, for taking the milk of a cow whose milk flows out of itself, or of a cow in her heat,‡ or of one whose calf is dead. (40) Likewise, for taking the milk of a cow that eats ordures. (41) And for taking any thing turned sour except milk-curd. (42) A *Brahmachârin,* who has partaken of a *S'râddha* repast, shall do a *Prâjapatyam* penance. (43) He shall sit in water for one entire day. (44) For taking honey and meat at one time, one shall do a *Prâjâpatyam* penance. (45) Having taken any thing previously eaten by a cat, by a crow, by an ichneumon, or by a mouse, one shall drink the expressed juice of *Brâhmí* plants. (46) Having partaken of anything previously eaten by a dog, one shall fast for a whole day, and take *Panchagavyam* after that. (47)

---

pepper, cardemom-powders and ginger-bits: *Samitâ Madhudugdhena Modayitvâ Sushobhanam, Pachet Ghritottare bhânde, kshiped-bhânde nave tatah, samyâvohsau yutas' churnair-khandaila marichârdrakai.*

* *Shaskuli* is a kind of confectionary made with stuffings like our modern *Purís* and *kachauris.*

† Nanda infers from the use of "cha" that the same penance is ordained fer tasting excrements of these animals.

‡ The text has *Syandusi,* which may also mean a cow that has seen a bull or a cow that has borne two calves at the ssme time.

Having (unknowingly) taken the excrements of a five-toed animal, one shall fast for seven days. (48) Having partaken of an *A'ma S'ráddha* repast, one shall live on milk alone for three days. (49) A Bráhmaṇa, having unknowingly taken the leaving of a S'udra, shall live on milk alone for seven days. (50) A Bráhmaṇa, having unknowingly eaten the leaving of a Vais'ya, shall live on milk alone for five days. (51) For having taken the leaving of a Kshatriya, for three days; (52) and for one day, for having eaten the leaving of a Bráhmaṇa. (53) A Kshatriya, having eaten the leaving of a S'udra, shall live on milk alone for five days. (54) For eating the leaving of a Vais'ya, he shall live on milk for three nights. (55). Likewise, a Vais'ya, having eaten the leavings of a S'udra's plate, shall do the same penance. (56) Having eaten the food of a *Chaṇdála*, one shall fast for three nights. (57) A *Parâka* penance is the expiation for eating the cooked food of a *Chaṇdála*. (58)

Under no circumstance shall a Bráhmaṇa eat the flesh of an animal, not consecrated with Mantras, but he will eat, in conformity with the injunctions of the eternal scriptures, the flesh of an animal, consecrated with Mantras and duly offered on the occasion of a sacrifice. (59)

A wanton-killer of an animal shall suffer pangs for as many number of years in this world as that of hairs on the body of the slaughtered animal, and shall find no respite in the world to come. (60)

The self-begotten (Brahmâ) created beasts for the purposes of religious sacrifice. A religious sacrifice is for the elevation of all universe; hence slaughter (animal-killing) is no slaughter (animal-killing) in a religious sacrifice. (61)

The slayer of animals for gain stands charged with a lesser sin in the next world than the one who eats the flesh of an animal, killed for purposes other than that of a S'rauta (Vedic) sacrifice. (62)

Cereals, cattle, beasts, trees, and birds, killed for the purposes of a religious sacrifice, are reborn in planes of higher existence. (63)

Animals should be killed only on the occasions of *Madhuparka*, *Daiva*, *Pitra* and other religious sacrifices, and not on any other occasion. (64)

A twice-born one, well-versed in the real imports of the Vedas, who kills an animal on the occasion of a religious sacrifice, causes the elevation of his own soul as well as that of the animal killed in the sacrifice. (65)

A self-controlled Bráhmaṇa, whether dwelling in the forest, or in his own house, or in the house of his preceptor, shall never betake to killing, unsanctioned by the Vedas. (66)

Acts (of) killing, which are sanctioned by the Vedas in this world, should be regarded as (acts of) non-killing, since it is from the Vedas that all religion (virtue) has emanated. (67)

He, who, for his own pleasure, kills harmless beasts,* should be regarded as dead in life; such a man shall know no happiness, here or hereafter. (68)

He, who desists (*lit.* wishes not) from inflicting pain, on any animal, either of death or confinement, (is really) the well-wisher of all creatures, such a man enjoys extreme felicity. (69)

---

* Nanda interprets the couplet to mean that it is no sin to sportively kill beasts of prey.

He, who has annihilated all killing propensities, shall obtain what he will contemplate, do, or fix his heart upon. (70)

Meat can not be obtained without killing a living creature, killing leads to hell; hence, let a man refrain from killing any creature whatsoever. (71)

Considering the origin of meat,* and with an eye to the pain which an animal suffers in death or incarceration, let a man refrain from taking all kinds of meat. (72)

He, who does not take meat by transgressing the law (by infringing the rules of the Vedas), like a *Pis'âcha*, earns the love of all, and enjoys an immunity from disease. (73)

He who sanctions the killing of an animal, he who quarters its dead body after killing, he who actually kills it with his own hand, its seller and purchaser, he who cooks its meat, he who serves out the cooked meat (to the diners) and he who eats it—these are the killers. (74)

A greater sinner exists not (in this world) than he who wishes to increase the flesh of his body by eating meat, without first offering it to his departed manes. (75)

The merit of a non-eater of meat, as well as that of one who celebrates a horse-sacrifice, each year, for a hundred years, is equal. (76)

The merit, which one acquires by renouncing meat-diet, can not be acquired by living on holy fruits or flowers; even a forest-dwelling hermit fails to acquire that by living on *Nivâra* grains (77) The animal

---

* According to the S'ruti, flesh is the product of the menstrual blood of the mother, the latter being always impure.—(Nanda).

whose meat I take in this world shall eat my flesh in the next. This is the etymology of the term *Mânsa* (meat) as given by the wise (78)

CHAPTER LII.

A STEALER of gold, owned by a Brâhmaṇa, and less than eigty *Ratis* in weight, shall make over a club to the king, confessing his own guilt. (1) Killed, or struck (by the king with that club) he shall be purified. (2) Or he shall do a *Mahâvrata* penance, for twelve years, (3) Like the man who appropriates a trust property (to his own use). (4) A stealer of paddy or wealth shall practise a *Prâjâpatyam* penance for a year. (5) He, who steals another's slave, whether male or female, or (takes wrongful possession) of a field, or of a tank, belonging to another, shall practise a *Chândráyaṇa* penance. (6) He, who steals an article of small value, shall do a *Sântapanam* penance. (7) He, who has stolen articles of confectionary, solid food, drinks or cordials, beds, cushions, fruits, edible roots (vegetable tubers), or fruits belonging to another, shall take the *Panchagavyam* composition. (8) He, who has stolen hays, wood, trees, dry food, treacle, leather, cloth or meat (belonging to another) shall fast for three days. (9) A stealer of gems, pearls, corals, copper, silver, iron, or Indian bell-metal (white copper) shall live on particles of rice for twelve days. (10) He, who has stolen a cotton, silken, or woolen cloth, shall live on milk for three days. (11) He, who steals an animal with cloven or uncloven feet, shall fast for three days. (12) He, who has stolen a bird, or a scent, or a rope of thread, or an article made of

Bamboo (such as a winnow, etc.) shall fast for one day. (13)

A stealer shall any how make over the stolen good to its rightful owner, and then practise a penance for the expiation of the sin.* (14)

The man, who has stolen any article, by transgressing the injunctions of the moral codes, shall be bereft of that particular article in his next existence, in whatever caste he may be reborn. (15)

Inasmuch as the life, virtue and desire (of a man) are based on wealth, by all means one should refrain from destroying (robbing) other men's wealth. (16)

Of a thief and a destroyer of animal-life, a thief shall come to greater grief. (17)

CHAPTER LIII.

HAVING visited the bed of a forbidden woman, one, clad in a garment of bark, shall practise a *Prájápatyam* for a year, in the forest, in the manner of a *Mahâ-Vrata*, penance. (1) Similarly, after having gone unto another man's wife. (2) Having had incest with a cow, one

---

* The text has Dattvaivápahritam *Dravyam dhanikasyápyupâyatah, Prâyas'chittamtatah Kuryât Kalmashasyâpanutteya*— which implies the sense that the performance of an expiatory penance by a thief is entirely contingent upon his any how restoring the stolen article to its rightful owner, which is primarily obligatory. By any means he must first restore the stolen thing to its owner, failing which he is not even competent to do the penance of atonement. The loss of the owner must be first made good, and then, and then only the thief can seek absolution. Jolly has translated it as "though a thief may have restored to the owner the stolen property, he must still perform a penance."

shall practise a *Govrata* penance. (3) For holding sexual intercourse with a man, for unnatural crimes with a woman, for practising self-abuse, for holding sexual intercourse in water, by day, or in a bullock-cart, a man shall bathe with all his clothes on. (4) By holding sexual intercourse with a Chandala woman, one becomes equal with her in caste. (5) For holding intercourse (unwares) with her one shall practise two *Châandrâyanas*. (6) A single *Prâjâpatyam* for holding sexual intercourse with a beast or with a prostitute. A woman, defiled only one time, shall practise the same penance as laid down in respect of a man going unto another man's wife. (7—8)

The sin, which a Bráhmana committs by going unto an adultress who has forsaken her husband (*Vrishali*),* for one night, he can only extinguish by living on alms and constantly repeating the *Gáyatri* for three years. (9)

CHAPTER LIV.

If a man associates with a sinner, he must do the same penance as the sinner himself (1) A Bráhmana

* The term *Vrishali* may either mean a Sudra woman, or woman in her menses, or a barren woman, or an unmarried girl of twelve years of age, or an unmarried girl remaining in her father's house in whom menstruation has commenced, or a mother of a still-born child, or a faithless wife. The guilt comtemplated in the text is committed by holding sexual intercourse with an adultress as Yama, after discussing the different meanings of *Vrishali*, has very explicitlylaid down (*Vide* Yama Samhita Chapter I V. 27). Jolly has translated *Vrishali* as a *Chandala* woman, which is incorrect.

She, who deserts her own faithful husband and commits adultery with another is called a *Vrishali*. *Vrishali* is not a Sudra woman, Yama Samhita Chapter I, 27.

who has drink water from a well in which a five-toed animal has perished, or which has been extremely defiled, shall fast for three days. (2) A Kshatriya shall fast for two days. (3) A Vais'ya for one day only. (4) (And) a Sudra shall take his meal in the night* (under the circumstances). (5) All of them (except the S'udra) must take *Panchagavyam* at the close of the penance. (6) If a S'udra drinks *Panchagavyam*, and if a Brâhmana drinks wine, both of them will go to the great howling hell (*Mahâ-rauravam*). (7) A husband, failing to visit his undiseased wife during her menstrual period,† excepting the days of Parva, shall fast for three nights. (8) A false witness shall do the penance of a Brahmanicide (9). He, who, after defecation or urination, has failed to wash the orifices of the organs (concerned) with water, shall bathe with all his clothes on, and perform a *Mahâ-Vyâkriti Homa*‡ (10) He, who has held sexual intercourse§ after sun-rise, shall bathe with all his clothes on, and repeat the *Gâyatri* one hundred and eight times. (11) Having been bitten by dog, a jackal, a domestic pig, an ass, an ape, a crow, or a public prostitute, one shall approach a current stream of water and practise sixteen *Prânâyâmas*. (12)

* The text has *Naktam*, which means a *Nakta-Vratam*, or taking a meal in the night. Jolly has translated it as "fast for a night."

† The *Ritukâla* or menstrual period during which sexual intercourse with a wife is recommended lasts for twelve days from after the fourth day of the monthly flow.

‡ According to Nanda Pandit the particle "cha" implies that he shall also touch a cow. Jolly has translated *Anudaka* as without water being near.

§ The text has Nirmukta which means who has spent himself. Jolly has translated the term as "surprised asleep," which may be equally correct.

He, who has neglected (deserted) his Vedas and sacred fire, shall thrice bathe, and sleep on the bare floor, and take a single meal obtained by begging, each day, for a year. (13)

For setting one's self up by false statements, and for falsely accusing or abusing one's Guru, he must live on milk, for a month. (14) An athiest, a man who lives the life of an athiest,* an ungrateful person, a trader who uses false weights, or one who deprives the livelihood of a Bráhmaṇa, shall live on alms for a a year. (15) An unmarried elder brother whose younger brother is married, a younger brother who gets himself married before his elder, an unmarried elder sister whose younger sister is married, the relative who gives such a girl in marriage, and the priest who officiates at the ceremony, shall perform the *Chándráyaṇá*, penance. (16) He, who sells living creatures, land, religious merit and *Soma*, must perform the *Tapta Krichchha.* (17) He, who sells, ginger, cereals, scents, flowers, vegetable roots, leather, ratan, beans, skeletal bones, hair, ashes, husks, skulls, milk, sesame-cakes, sesame, or oil, shall practise a *Prájápatyam.* (18) He, who sells S'leshmâtaka fruits, shellac, wax, shells, tin, mother of pearls, lead, steel, Audumvara, and articles made of rhinoceros-horns, shall practise a *Chándráyaṇá* penance. (19) He, who sells red-clothes, cochineal tint, gems, scents, treacle, sweet juice or wool, shall fast for three days. (20) He, who sells meat, salt, shellac, or milk, shall practise a *Chándráyaṇa.* (21) He should be re-initiated with the thread. (22) For riding an ass

* Several editions read *Váhyáh,* which means lowcaste people who live outside the precincts of a town or village. Jolly has adopted this reading.

or a camel, or for bathing, sleeping, or eating naked one shall practise three *Prâṇâyâmas.* (23)

A recipient of improper gifts, or of gifts from unworthy persons, is purified by repeating, three thousand times, in an intent spirit, the *Gâyatri Mantra*, by living in a cow-pasture for a month, and by subsisting on milk for three days. (24)

He who has officiated as a priest at the sacrifice of one who is not fit to be so served, he who has performed the funeral rite for a stranger, he who has practised a magic of destruction, and he who has celebrated an Ahina* sacrifice, shall regain his purity by practising three *Krichchha* penances. (25)

Those whose rites of *Sâvitri* initiation have not been performed at proper times (*Vrâtyas*) shall be caused to practise three *Kṛichchha* penances, and shall be again duly initiated with the thread. (26)

The same penance should be done by twice-born ones, seeking to atone for having done improper acts and for having neglected the duties of Bráhmanism. (27)

Brâhmaṇas, who have earned money by condemnable means, shall regain their purity by renouncing that money, as well as by doing penances and repeating the sacred Mantras. (28)

For omitting to perform acts, performances of which are enjoined as daily obligatory by the Vedas, as well

---

* An *Ahina* sacrifice, according to Nanda Pandit, is one connected with repeated drinking of Soma-Juice and lasting from two to twelve days. Medhâtithi in his commentary on the *Manu Samhitá* (Chapter XI 198) describes it as a sacrifice extending over two days or more. Kulluk *(ibid)* states that it lasts for three days or more and is alleged in the Vedas to cause impurity.

as for breaking the vow of *Snâtaka*, fasting is the only atonement. (29)

For aiming, or raising a stick against a Bráhmaṇa, a *Krichchha* penance must be performed; for striking him, an *Ati-Krichchha* penance; for fetching blood on his person, a *Krichchhâti Krichchha* penance. (30)

Let the virtuous have no dealings with the unexpiated sinners who have not practised the proper penances of atonement, nor speak lightly of them after they have performed such penances. (31)

A virtuous person shall never associate with a killer of an infant, of a woman, or of a person taken under protection, nor with an ungrateful wretch, even after they have performed proper penances for their guilt. (32)

Infants under sixteen years of age, old men of eighty years, women, and sick folks shall do only half of the penance enjoined to be performed for the crime they are guilty of. (33)

For the expiation of crimes not herein specially provided for, expiatory penances should be laid down in consideration of the age of the penitent and the nature of the crime he is guilty of. (34)

CHAPTER LV.

Now about the expiatory penances for crimes committed in secret. (1) A killer of a Bráhmaṇa shall take an ablution in a current stream of water, and practise sixteen *Prâṇâyâmas*, and live on a *Havishya* meal, once a day, for a month, whereby he will be purified. (2) At the close of the penance he shall make the gift of a

milch cow. (3) A drinker of spirituous liquors is purified by practising the vow of *Aghamarshanam*. (4) A gold-stealer is purified by ten thousand times muttering the *Gáyatri*. (5) One who has defiled the bed of his preceptor will be purified by muttering the *Purusha Suktam* and performing a *Homa*, after having fasted for three days. (6)

As a horse-sacrifice, the king of sacrifices, removes all sin, so *Aghamarshanam Suktam* extinguishes all sin. (7)

Let a twice-born one practise *Prâṇâyáma* for the extinction of all sin; all the sins of a twice-born one is consumed by the (fire of) *Prâṇâyáma*. (8)

With his breath-wind held in suspense let a twice-born one thrice recite the *Gâyatri* with the *Vyáhriti*, *Praṇava* and *Gâyatri S'iras (mantras)*, this is called *Pràṇàyàma*. (9)

The lord of created beings (*(Prajâpati)* milched "A," "U," and "Ma," the component letters of the *Praṇava (Om)* and the "*Bhu*," "*Bhuva*" and "*Sva*," (the Vyáhritis) from the three *Vedas* as their essence. 10

Prajâpati, the supreme lord of the universe, milched the three feet of the *Gáyatri* (running as) *Tat*, etc. from the three *Vedas*. (11)

By muttering this sound *(Om)* and the *Gáyatri* preceded by the *Vyâhritis*, at morning and evening, each day, one acquires the same religious merit which a Veda-knowing Bráhmaṇa acquires by reading the three Vedas. (12)

By muttering this trinity of *Mantras (Gáyatri, Praṇava* and *Vyáhriti)*, for a thousand times, outside the village, a man is enabled to cast off all sin in the course of a month as a snake casts off its slough. (13)

A Brâhmaṇa, a Kshatriya and a Vaishya, bereft of this trinity of Mantras, and of their daily religious duties at the proper time, become condemnable in the society of the virtuous. (14)

The three great *Vyâhriti* Mantras, as well as the *Tripadà* (three-footed) *Gàyatri* preceded by the eternal *Praṇava* should be regarded as the mouth of (way of attaining) *Brahma.* (15)

He, who unremittingly mutters the *Gàyatri Mantra*, each day, for three years, becomes ethereal as the sky and light as the air* and attains the Supreme *Brahma.* (16)

The single-lettered *(Mantra, Om)* is the supreme *Brahma*; *Pràṇàyàma* is the greatest of all penitential austerities; nothing is greater than the *Sàvitri* (Mantra), truth-speaking is greater than the vow of reticence. 17)

All the Vedic rites of *Homa, Japa* etc., are perishable; eternal and undecaying is the *Praṇava*, the exponent of Brahma, the lord of beings. (18)

Japa-yajnas (sacrifices of mental repetitions of *Mantras*) are ten times greater than ritualistic sacrifices (*Vidhi Yajnas* such as *Darsha Paurnamâshi* etc.) mentioned in the Vedas: Low-mutterings of *Mantras* (Upángshu-Yapa) are a hundred times, and mental recitations of Mantras are a thousand times more meritorious than the *Vidhi-Yajnas.* (19)

The four Páka-Yajnas† which are so intimately con-

---

* The text has *Vâyu-Bhuta, Kha-Murtimân.* It means that the votary can go anywhere he pleases like the air and assume any shape or become bereft of all forms like the ether.

† The four Pâka-Yajnas, according to Nanda Pandit, are the offerings to gods, to all beings, to manes, and to men, together with the offering to Brahma.

connected with and included within the *Vidhi-Yajnas*, do not rank a sixteenth part of the *Japa-Yajnas* in respect of merit. (20)

Undoubtedly a Bráhmaṇa may obtain final emancipation by dint of this *Japa* alone, inasmuch as there is a dictum in the Veda that, "such a Bráhmaṇa, friendly to all, becomes merged in the supreme Brahma." (21)

CHAPTER LVI.

NOW then follow the purifying Mantras from all the Vedas. (1) By muttering which, or reciting which at a burnt oblation, twice-born ones are freed from all sin. (2) (They are the) *Aghamarshanam*. (3) *Devakritam*. (4) *Suddhavatya*. (5) *Taratsamandiyam*. (6) *Kushmândyah*. (7) *Pâvamânyah*. (8) *Durgâsâvitri*. (9)

Kulluk following *Devapala* in his commentary on the Kâthaka *Grihya S'utra* excludes the last (offering to Brahman) from the list of *Páka-yajnas*. Similarly we find, only four Pâka-Yajnas mentioned in the *Grihya S'utras* of Kausika, Parás'ara and Sânkhâyana. Pâka-Yajnas are mentioned in the text as opposed to *Vidhi-yajnas*, sacrifices prescribed by the Vedas, probably because the latter are offered in the triad of sacred fire, whereas the Pâka-Yajna in its narrower sense denotes the oblation offered in the domestic fire (Gârhapatyâgni.)

3 Rig-Veda, X. 190. 1.

4 Vâjasaneyi Samhitá, VIII. 13.

5 Rig-Veda, VIII. 84, 7—9.

6 Rig-Veda, IX. 58.

7 Vâjasaneyi Samhitá, XX. 14—16.
(Taittiriya A'ranyakam, X. 3—5.)

8 The term Pávamányah ordinarily denotes the ninth book of the Rig-Veda, but according to Nanda Pandit it has reference to Taittiriya Bráhmana, I. 4, 8.

9 Rig-Veda, I. 99, 1.

Atishangâh. (10) *Padastobhdh.* (11) *Vyâhriti sâmans.* (12) *Bhârundâni.* (13) *Chandra Sâmans.* (14) *Purushavrata Sâmans.* (15) *Avingam.* (16) *Bârhaspatyam.* (17) *Gosuktam.* (18) *Ashva-Suktam* (19) *Chandra Sukta Sâmans.* (20) *S'ata-Rudriyam.* (21) *Atharva-s'iras.* (22) The three *Suparnas.* (23) *Mahá-Vratam.* (24) *Nárâyaniyam.* (25) and *Purusha-Suktam.* (26) The three *A'jyadohas,* the *Rathântaram,* the *Agni-Vratam,* the *Vâmadeva* and the *Vrihat sâma.* These

---

10 Sáma-Veda, II. 47—49.

11 Sáma-Veda, II. 578—580.

12 The Vyáhriti Samans, *i.e., Bhuh, Bhuvah, Svah, Satyam* and *Purushah.*

13 Bhárundah is the name of certain Sâmans twenty-one in number which begin with the words yat te Krishna Sákuna (Rig-Veda, X. 16-6). The verse quoted by Nanda Pandit does not occur in the A'ranyagána as alleged by him. Jolly says that "the Sámans called *Ekavimsatyanugâna* are meant which are found in that work though they do not contain the verse referred to.

14 Sáma-Veda, I. 147.

15 A'ranyaka Samhitá, IV. 33, 34, in Goldschmidt's Edition, Rig-Veda, X. 90, 1, 4,—*Jolly.*

16 Sáma-Veda, II. 1187.

17 Sáma-Veda, I. 91.

18 Sáma-Veda, I. 122.

19 The same text as in the fore-going S'utrá.

20 Sáma-Veda, I. 350. Nanda infers from a passage of Váshishta (XXVIII. 12) that "Cha" refers to Sáma-Veda, II. 812, and I. 153.

21 Káthaka, XVII. 11—16.

22 The text begins with the words Brahmá Devánám prathamah Sambabhuva (Brahmá rose first among the gods).

23 Taittiriya A'ranyakam, X. 48—50.

24 Sáma-Veda, I. 91.

25 Taittiriya A'ranyaka, X. Passim.

26 Rig-Veda, X. 90, 1. The particle "Cha" refers to Rig-Veda, X. 71 and I. 90, 6—8.

Mantras, chanted (by them) tend to purify all creatures; and their chanter is enabled to recollect the incidents of his past existences, if he so desires it. (27)

CHAPTER LVII.

Now the following should be avoided. (1) *Viz.* the *Vràtyàs* (or twice-born ones not initiated with the thread at the proper time and within the proper age-limit) (2) The degraded. (3) Those whose fathers and mothers are impure. (4) The Food of all these persons must not be taken, nor gifts be accepted from them. (5) Cease to have any connection whatsoever with the gifts of persons from whom gifts may not be accepted. (6) The *Bràhma* energy of a Bráhmaṇa is extinguished by accepting gifts. (7) He, who accepts the gift of an article, of the mode of accepting which he is ignorant, is drowned with the giver in hell. (8) He, who, although worthy and capable of accepting a gift, refrains from receiving the same, goes to the region of givers (after death.) (9) One shall not refuse to accept the gifts of fuel, water, roots, fruit, refuge, meat, honey, beddings, cushion, chambers, flowers, milkcurd and edible plants when voluntarily offered (by their givers). (10)

A man, invited and pressed to take alms, may safely accept alms even from the miscreants. It carries the sanction of *Prajápati*. (11)

His manes do not eat for fifteen years the food offered by a man who refuses to accept such a gift, nor

---

27 Sáma-Veda I. 67, Sáma-Veda, I. 233, Sáma-Veda, I. 27, Sáma-Veda, I. 169, Sáma-Veda, I. 234.

does fire convey the libations offered by him to the gods. (12)

For appeasing the hunger of one's *Gurus* and servants, as well as for the purpose of making offerings to one's gods and departed manes, one may accept a gift from any person whatsoever, but one must not satisfy one's self with that. (13)

Even for these purposes, one, capable of accepting the gifts of those kinds of article, must not accept them from unchaste women, from eunuchs, from the degraded or from one's own enemies. (14)

On the death of one's own parents, or in the event of one not residing in the same house with them even when they are alive, one, seeking one's own subsistance, shall take gifts only from the virtuous. (15)

One who ploughs the ground for half of the crop and gives the other half to the king or to the owner of the land *(Ardhika)*, a *Kula-mitra (lit.* a friend of the family), one's own slave, a cow-herd, or a barber, as well as he who surrenders himself saying, I am your slave—the food of these persons, even if they are Sudras, may be taken.* (16)

---

* The castes mentioned in this Sutra are not properly S'udras but offspring of unions between parents of different castes. According to the Agnipuranam most of the Sankara Jâtis (mixed castes) or S'at S'udras are the offspring of unions between twice-born fathers and S'udra mothers. There we find that Nápitas (barbers) are the son of a Bráhmana father by a potter (Kumbhakâra) mother, herdsmen being, according to Parás'ara, the offspring of a Kshatriya by a S'udra damsel. Nanda considers that by the use of the particle "Cha" potters are also intended. A different interpretation of the text has been given in the Parás'ara Samhita, though Kulluk Bhatta and Mitâksharâ have both dissented from that view.

CHAPTER LVIII.

Now the Householders have three kinds of property. (1) (*viz*) white, mottled and black (2) A religious (rite) done with the white property by a man in this life confers upon him divinity (in the next) (3) That, done with the mottled property, serves to impart him human existence (4) That, which is done with the black property, makes him reborn as a beast (5) Property acquired by all (castes) by plying their proper and respective works or professions is called white property. (6) Property acquired by a member of any superior caste by following the profession of the next inferior caste is called mottled property. (7) Property acquired by a member of superior caste by following the profession of castes, by two or more degrees lower than his own, is called black property. (8)

Property inherited by a right of succession, or obtained as presents of love or affection, or obtained with a wife (marriage-dowry) is white irrespective of castes. (9)

Property acquired as a bribe or hush money, as well as that acquired by selling articles which ought not to be sold, or as the price of a favour or good turn done to a man (*lit.* the price of a benefit) are called mottled (*S'avalam*) property. (10)

Property acquired by gambling, by theft, by robbery, by deceit, by manufacturing artificial gold, or by sycophancy (*lit.* blowing chowries unto a rich person) is called black wealth. (11)

The work done by a man with any of these kinds of property bears him the like fruit both in this world and the next. (12)

CHAPTER LIX.

LET the master of a house-hold perform the *Pâka-yajnas** in his nuptial fire. (1) Both at morning and evening he shall perform the *Agni-hotra* sacrifice. (2) He shall make burnt offerings to the gods (failing to cast libations of clarified butter in the manner of an *Agni-hotra*). (3) Let him do the *Darsha-Paurṇa Mâshi* sacrifices on the days of the new and the full moon. (4) In each solstice let him offer the *Pashu bandha* (animal sacrifice). (5) In autumn and summer let him perform the *Agrayana* sacrifice, (6) or when the barley and paddy are found to ripe. (7) Persons with stores of paddy (food grain) enough to provide them for more than three years shall do the *Soma* sacrifice, once a year. (8—9). Short of money, a house-holder shall do a *Vais'vânara* sacrifice. (10) Food obtained from S'udras must not be used in a sacrifice. (11) Money obtained by begging for the celebration of a sacrifice should be all spent in its celebration. (12) Libations of clarified butter should be cast in the fire for the *Vishvedevas*, morning and evening. (13) Let him give alms to an ascetic (14) By giving alms to the reverential persons one acquires the merit of making the gift of a cow. (15) In the absence of an ascetic, the food (kept for him) should be given to a cow. (16) Or cast in the fire. (17) If there is food in the house, after the master has taken his meal, let not a beggar be turned away from the door. (18) Pestle and mortar, the grinding slab, the oven, the pitcher, and the broom—these are the five

* Nanda interprets it as *Vais'vadeva*, *S'ravandkarman* and similar sacrifices. *Paka-yajnas* denote all those sacrifices which may be done in the household fire and do nor require the kindling of the triad of sacred fires.

animal-killing places in a house-hold (*lit.* of the master of a house). (19) For the expiation of sins let him do a *Brahma* sacrifice, a *Deva* sacrifice, a *Bhuta* sacrifice, a *Pitri* sacrifice and a *Nara* sacrifice, each day. (20) Reading the Vedas is called *Brahma* sacrifice. (21) Burnt offerings to gods constitute a *Deva* sacrifice. (22) Oblations of food offered unto all creatures constitute a *Bhuta-yajna.* (23) Libations of water offered to one's manes constitute a *Pítri-yajna.* (24) Hospitality to all chance-comers in the house is called *Nri-yajna.* (25) He who does not offer food to the gods, to Atithis, to his manes, to his servants (dependants) and to his ownself does not live, but merely breathes. (26)

[The three orders of ascetics, *viz.,*] *Brahmachârins, Yatis* and *Bhikshus* derive their sustenance from the order of the house-hold, hence a house-holder must not dishonour them when they are arrived at his house. (27)

The Rishis, the manes, the gods, the creatures, and the Atithis all look to the house-hold for sustenance; hence, the order of house-holders is the best of all other orders of life. (28)

Following pursuits of virtue, wealth and desire, constant distribution of food, worship of the gods, honouring Bráhmaṇas, studying the Vedas and propitiating the manes are the duties, by duly discharging which, a house-holder comes by the status of Indra. (29)

CHAPTER LX.

RISING from his bed in the *muhurta* sacred to Brahman (forty-eight minutes before sun-rise) let him void excrements. (1) Facing the south by the night and

the north by the day and in the either twilight. (2) Not in a covered ground. (3) Nor on a ploughed field. (4) Nor in the shade of a sacrificial tree. (5) Not on the field of an alkaline soil. (6) Nor on grassy ground. (7) Nor on grounds in which lives any animal. (8) Not in a hole. (9) Nor on an ant-hill. (10) Not on a path. (11) Nor on a high road. (12) Not on another man's excrements. (13) Nor in a garden. (14) Nor close to a garden or tank. (15) Nor on charcoals. (16) Nor on ashes. (17) Nor on cow-dung. (18) Nor in a pasturage. (19) Nor in the sky. (20) Nor in water. (21) Not facing the sun, the moon, the fire, or the wind, or a Guru, or a woman or a Brâhmaṇa. (22) Nor without covering the head. (23) Having rubbed the anus with earth or brick (dust) and caught hold of his urinary organ with his hand, he shall rise and then cleanse himself with earth and water, enough to remove the smell and moisture* (24) The orifice of the urethra should be rubbed once with earth; the anus, twice; the left hand, ten times; the palms of two hands, seven times; and the two feet, three times. (25) This is the purification for house-holders; twice as much purification should there be for Brahmachârins, thrice as much for forest-dwelling hermits, and four times as much for Yatis (the fourth order of ascetics.

CHAPTER LXI.

Do not use a tooth-cleanser of Palasha-twig. (1) Nor one of a Shleshmântaka, Arishta, Vibbhitaka, Dhava

* According to Raghunandana this rule holds good in respect of uninitiated house-holders.

or Dhanvana tree. (2) Nor that of a Vandhuka, Nirgundi, Shigru, Tilva or Tinduka tree. (3) Nor that of a Kovidâra, Shami, Pilu, Pippali, Ingudi or Guggula tree. (4) Nor that of a Pâribhadra, Amrika, Mochaka, Shâlmali or Shana tree. (5) Nor a (twig) of sweet taste. (6) Nor one of an acid flavour. (7) Nor that, half of which is dry. (8) Nor one borrowed with holes (9) Nor one having a putrid smell. (10) Nor one that is shiny. (11) [One should not use a tooth-twig] facing the south or the west. (12) One should use (lit eat) a tooth-twig facing the north or the east. (13) A twig of a Vata, Asana, Arka, Khadira, Karanja, Vadara, Sarja, Nimva, Arimoda, Apâmarga, Mâlati, Kukubha, or Vilva should be used. (14) One that has an astringent bitter and pungent taste. (15)

Each morning, one shall silently use a tooth-twig to the length of twelve fingers inclusive of the brush-like part at its end, and having a girth equal to that of the top of a small finger. (16)

Then having taken (used) and washed that with water, he shall deposit it in a clean place; one shall not use a tooth-twig* on the day of the new moon. (17)

CHAPTER LXII.

Now at the root of the first phalange of his small finger lies the *Pràjàpatyam tirtham* (place sacred to *Prajàpati*) of a twice-born one, the *Bràhma tirtham* (place sacred to Brahmâ) at the root of his thumb. (1—2)

---

* *Danta Káshta*—The twig of a tree bitten into the shape of a brush and used for the purposes of a tooth brush.

The *Daivam tirtham* (places sacred to the Gods) at the tips of his fingers. (3) And the *Pitri tirtham* (place sacred to the manes) at the root of his second finger. (4) With his hand placed inside his thigh, and seated at a pure spot, in a happy mood of mind, and then thinking of no other object, and with his face directed towards the north or the east, he shall rinse his mouth with water that is neither hot nor boiled, bereft of froths, not brought by any S'udra, nor with one hand, and free from alkali. (5) He shall thrice rinse his mouth with the *Brahma tirtham* described above. (6) Twice rub his lips. (7) And touch his heart and head and the ducts of his organs (ears, eyes and nose) with the water. (8)

Brâhmaṇas, Kshatriyas, and Vais'yas are purified by sipping water, enough to respectively reach down to their hearts, throats and palates; women and S'udras are purified by sipping water enough to moisten their lips.* (9)

CHAPTER LXIII.

FOR the wherewithal to perform religious sacrifices a Brâhmaṇa shall resort to the king. (1) Do not travel alone on the road. (2) Nor in the company of the wicked. (3) Nor with the S'udras. (4) Nor with one's enemies. (5) Nor in the too early morning. (6) Nor late in the evening. (7) Nor during either twilight. (8) Nor at noon. (9) Nor by the side of water. (10)

* According to Mitákshará women and S'udras are purified by sipping water enough to moisten their palates.

Nor too hastily. (11) Nor by the night. (12) Nor carried by vicious, diseased or tired beasts of conveyance. (13) Nor by an animal having a less limb. (14) Nor by wild animals, (15) nor by cows (bullocks), (16) nor boisterous beasts. (17) Before giving barley and water to the beasts of conveyance, let him not appease his own thirst and hunger. (18) Do not lie at the crossing of roads, (19) nor under a tree in the night, (20) nor in a deserted or solitary chamber, (21) nor on grass, (22) nor in the room where beasts are penned, (23) nor on hair, husks, skulls, skeletal bones, ashes, or charcoals, (24) nor on *Kárpâsa* seeds. (25) Let a man circum-ambulate a meeting of roads, (26) a divine image, (27) a known Vanaspati, (28) fire, Bráhmaṇas, prostitutes, a water-filled pitcher, a mirror, an umbrella, a flag, or a banner, a Vilva tree, Vardhamâna tree, a Nandâvarta (a particular kind of royal palace). (29)

As well as a palmyara-fan, a chowrie, a horse, an elephant, a goat; a cow, milk-curd, milk, honey, white mustard seeds, a lyre, sandal paste, arm, moist cow-dung, fruit, flower, moist potherbs, Gorochanâ (pigment obtained from ox-bile) and sprouts of Durva grass. (31) Similarly, (he shall circum-ambulate) a turban, ornaments, gems, gold, silver, cloth, carts and meat. (32) Seeing earth kept in an ewer and containing all kinds of cereals, an animal tied to a tether, an unmarried girl and fish he shall start on his journey. (33) Having seen an insane, intoxicated or deformed person he shall turn back in his journey (34) As well as those who have purged, vomited or shaved their head and dwarfs, and persons, wearing dirty clothes or clotted hairs. (35) Similarly, having seen persons clad in Kashâya (yellow-tinged) or dirty clothes as well as Kapilas, [barren women, eunuchs, haunch-backed

persons one shall refrain from starting on a journey. (36) Similarly (having seen) oil, treacle, dry cow dung, fuel, weeds, Palasha leaves, ashes, charcoals. (37) Likewise having seen salt, eunuchs, urine, impotent persons, cotton thread, and persons with dishevelled hair or feet bound in chains. (38) The sight of a lyre, of a sandal-paste, of moist pot-herbs, of a turban, of an ornament," and of an unmarried virgin is recommended. Never assail the shadow of a divine image, of a Brahmana, of a Guru, of a twany-coloured person or of an initiated person with your feet. Never touch with your feet spittings, vomitings, blood, urine, ordure, or bathing of another. (41) Never leap over the tether of a calf. (42) Do not run while it rains. (43) He must not cross a river without need. (44) Nor without first having offered libations of water unto the gods and his manes. (45) Nor swim across a river with his arms. (46) Nor in a leaky boat. (47) He must not stand on the border of a swampy ground* (48) He must not look into a well (49) Nor leap over it.†

He must make way for an aged man, for one carrying a load, for a king, for a *Snâtaka*,‡ for a sick person,

---

* The text has *Nachchha kulamadhitishet*: Nachchha Kulam means the edge or border of a swampy place or a watery ground. Jolly has translated it as on the bank of a river.

† The text has *Na Kupam Langhayet* which Jolly translated as cross it (pool) by swimming through it or in any other way. The sense of the Sutra implying the prohibition of leaping over a well (Kupa) is obvious.

‡ Nanda quoting the *Grihya sutras* mentions three kinds of *Snatakas viz* (1) *Vidyá Snataka* (those who bathe after having studied the Vedas) *Vrata Snatakas* (those who bathe after performing any Vratas) and *UbhayaSnatakas* (those who bathe after having studied the Vedas and completed the obsered vows of student).

for a woman, for a bridegroom, and for a carter*. All of these persons (meeting together) must make way for a king; and even a king must make way for (lit honour) a *Snâtaka.* (51)

CHAPTER LXIV.

He must not bathe in another man's pool. (1) In the absence of a pool of his own let him first lift five handfuls of earth from (another man's pool) and bathe therein. (2) He must not bathe while suffering from indigestion (3) Nor while feeling ill or indisposed (4) Nor naked.† (5) Nor at night. (6) Except on the occasion of a lunar eclipse. (7) Nor during either twilight. (8) Let a morning-bather bathe when the east is lighted up with the red glow of early dawn. (9) Let him not shake his head after bathing inorder to shake off the water from his hair. (10)

He must not brush off the water with his hands, or wipe it off with the wet cloth, after bathing. (11) Nor touch any oleaginous substance.* (12) Nor put on an unwashed cloth which he had previously worn. (13) Let

---

* The text has *Chakri.* Jolly has translated it as one riding in a carriage.

† According to Bhrigu and Gobhila, it includes besides one who is wholely undressed one without his upper garment, one who has dirty clothes on, one clad in lower garments of silk only, one who wears a greater number of clothes or double clothing, or one who wears a piece of cloth only on the pudenda.

* Raghunandana, the founder of the Bengal school of Smritis; reads the Sutra as *Natailamvá Samspris'et.* (He must not touch oil.

him tie a turban round his head and put on a pair of clean, washed cloths (upper and lower sheets) after bathing. (14) And not speak with a member of any Mlechchha or low caste. (15) He must bathe in a fountain, or in a natural reservoir of water, or in a tank. (16) Stagnant water is holier than water lifted up (from a pool or well.) Fountain-water is holier (more purifying) than stagnant water. River-water is holier than fountain-water, the water collected by Vasishtha or any other holy sage is holier than river-water, and Ganges-water is the holiest of them all. (17) Then having removed the dirt of his body with earth and water, he shall plunge into the water and invite (invoke) the Tirthas (holy pools) therein by reciting the three Richs commencing with *Apohishtâ*, etc.,* or the four Richs commencing with *Hiranya varna*,† or the one running as *Idam Apah*‡ *Pravahata Iti.* (18) After that, immersed in water, he shall thrice recite the *Aghamarshanam Suktam.* (19) Or the *mantra* running as *Tad vishnoh Paramam-Padam.*§ (20) Or the *Drupada Gâyatri.*|| (21) Or the *Anuvâk* running as *Yunjati Manah.*¶ (22) Or the *Purusha Suktam.* (23)

---

* *Apohishta Mayo bhuva*—Rig Veda X 9. 1-3. Ye waters are etc:

† Taittiriya Samhitâ V. 6, 1, 1-2. The golden coloured waters etc.

‡ Carry away all that, ye waters. Rigveda. I. 23. 22

§ Rigveda I. 22. 20. That most exalted step of Vishnu, etc:

|| Drupadâdiva mumuchâna, etc., like one releesed from a stake (Drupada) Atharva Veda. VI. 81. etc., Cf. Vâjasaneya Samhita XX. 20. and Taittereya Brahmana II. 4. 4. 9; 6. 6. 3.

¶ Rigveda. V. 81. They get their minds devoted. etc.

After having bathed, and with the wet clothes on, let him offer libations of water unto the gods and manes,* while standing in water. (24) If he has changed his cloth (put on a dry cloth), (let him perform the *Tarpaṇam*) after having ascended the steps of the landing place.† (25) He must not squeeze his (wet) bathing garment before offering libations of water to the gods and manes. (26) Having bathed and sipped water, let him do the rite of *A'chamanan* in the orthodox wày. (27) Let him offer a handful of flowers to the *Purusha* (supreme self or subjectivity) by reciting each verse of the *Purusha Suktam*. (28) (And) Handfuls of water after that. (29) First he must do the *Deva Tarpanam* (offer libations of water to the Gods) with the tips of his fingers known as the *Daiva-tirtham*. (30) After that the *Pitri-tarpanam* with the *Pitri tirtham*. (31) In these rites he must offer libations of water to the departed ones of his own family at the outset. (32) After that, to his agnates (Vandhus) ahd relations. (33) After that to his friends. (34) Thus one shall do the rite of bathing each day. (35) Having bathed he must mutter as many of the sacred *Mantras* as he will be capable of muttering. (36) He must unfailingly mutter the *Sâvitri mantra* in special. (37). (And) the *Purusha Suktam*. (38) There is nothing more sublime than these two (*Sâvitri* and *Purusha*

---

* the text has Deva-Pitri *tarpanam*. Joly has trnnslated it as feed the Gods and manes. '*Tarpanam*,' although it literally means propitiation, consists in offering libations of water (containing sesame under certain circumstances) to the Gods and manes, as is known to all Brâhmanas and followers of Brahmaṇism.

† The text has *Trithamuttiryaya*. Tirtha means a stepping stone, a landing place. Jolly has translated it as "after having crossed the bathing place (and reached the bank") which may be anything else than the true import of the Sutra.

Suktam). (39) By bathing only a man bocomes competent to do the *Daiva* and *Pitri* sacrifices, to mutter the sacred Mantras and to make gifts as laid down (in the *Smriti*). (40)

Darkness of complexion, misfortune, bad dreams and anxiety (lit oppressive thoughts) of a man are removed after he has bathed in water. This is the conclusion. (41)

He, who bathes, every day, suffers not the pangs in the mansion of death. Even a miscreant is purified by daily baths. (42)

CHAPTER. LXV.

THEN after having bathed and properly washed his hands and feet and duly sipped water, a man must worship the God Vâsudeva, who is without origin or death, either in an image, or in a consecrated pitcher of water. (1) Life should be imparted to the image by reciting the Mantra running as May Ashvinas (the twin physicians of the Gods) give life to thee, etc. He shall invoke the (presence of the) deity (in the image, etc.,) by reciting the *Anuvâk*, "may the mind be ready," etc., and thereafter make obeisance to the God (by lying on) his knees, elbows and head. (2)

He shall make the *Arghya* offering (to the deity) by reciting the three *Richas*, running as O ye waters, etc.; (3) The water for washing its feet, by reciting the four *Richas*, running as O ye golden coloured waters, etc. (4) He shall sip water by reciting the Mantra, O ye excellent

waters that extinguish all sin, etc.* (5) He shall offer the water for bathing by reciting the Rich, Carry, O ye waters etc. (6) With the one running as proud "of chariot horse, bull and hero" etc., the unguents and ornaments.† (7) With the one beginning with 'A youth, splendidly arrayed etc., a garmant.‡ (8) With the Mantra beginning with "Blooming" etc., a flower§ (9). With the one beginning with "Thou art the destroyer of incense-stick," a burning incense-stick.|| (10) With the one beginning as thout are the light, the life (S'ukra) a lighted lamp:¶ (11) With the one beginning as "I praise *Dadhikrâvan*, a cup of honey (*Madhu-parka*).** (12) With the one beginning as *Hiranya-garbha*, etc., the offerings of edibles *(Navidya)*.†† (13)

Let him offer chowries, fans, mirrors, umbrellas, drinking water and cushions to the divinity by reciting the *Sâvitri Mantra*. (14)

He, who wishes to obtain eternal status, must recite the *Purusha Suktam* after having thus worshipped *(Vishnu)* and let him cast libations of clarified butter in the fire by reciting the same *Suktam*. (15)

---

* Atharva Veda I. 6. 4.; XIX. 2. 2. Taitteriya Aranyaka VI. 4. 1. Nanda states that it is *Katha-S'âkhiya*.

† According to Nanda this mantra also belongs to the *Katha* school, Jolly says he has not found it in the manuscript of *Katha*. It occurs in the *Taittiriya Brahmana* II 7. 7. 2. and the above translation is according to Sâyan's commentary on the work.

‡. Rigveda. III. 8. 4.

§. Taittiriya Samhitâ. IV. 2. 5.

Atharva Veda. VIII. 7. 27.

|| Vajasaneya Samhitâ I. 8. (cf. Mahidhara's commentary).

¶ Vajasayana Samhita XXII. I.

** Rigveda. IV. 39. 6.

†† Rigveda X 121. 1-8.

CHAPTER LXVI.

ONE must not do the *Daiva* or *Pitri* rites with water collected at night. (1) He shall not offer an unguent to the deity which is bereft of Sandal-paste, musk, agolochum, Devadaru-wood, camphor, saffron, and nutmeg. (2) He shall not offer an Indigo-dyed cloth. (3) Nor an ornament made of artificial gold or imitation jem. (4) Nor a strong-smelling flower. (5) Nor a scentless one. (6) Nor one of a thorny tree or plant. (7) The white and sweet-scented flowers of thorny (trees or plants) may be given (to the deity). (8) Saffron and (red) lilies, although red coloured, may be offered. (9) Any product of animal body must not be used in substitution for a burning incense-stick. (10) Any oleaginous substance except oil and clarified butter must not be used for the purposes of a lamp. (11) The *Naividya* offering must not contain any forbidden article of fare. (12) The milk of a she-goat or of a she-buffalo, although otherwise not forbidden to be taken, must not be given (in the *Naividya*. (13) Likewise the flesh of a boar or of any five toed animal. (14) Self-controlled, pure, with calm of mind, and free from hurry or anger, let him offer all offerings to the divinity with all his thoughts intent thereon. (15)

CHAPTER LXVII.

THEN having swept the place all round the (cooking) fire, and sprinkled water over it, and spread the *Kusha* grass all round and sprinkled water over them, let him take the uppor-most part of all dishes and then offer (to the

following divinities) in the fire. (1) (*viz.*, To Vâsudeva (to the all-pervading one), to Sankarshana (to the supreme and universal attraction), to Pradyumna (the extremely effulgent being), to Aniruddha (the unrestrained spirit,) to Purusha (the sujectivity), to Satya (truth), to Achyuta (the undecaying one), to Vasudeva (the all-embracing effulgence. (2) To Agni, to Soma, to Mitra, to Varuṇa, to Indra and Agni, to Vishvedevas, to Prájápati, to Anumati, to Dhanvantari, to Vástupati, and to the Svisti-Krit, Agni. (3) After that, he shall make offerings with what is left in the dishes. (4) After that, with cooked-rice (*lit.* edibles) and accessary edibles (*Upabhakshyas*). (5)* To the north-east corner of the fire. (6) He shall make offerings to the presiding deities of bricks addressing them by their names such as to thee whose name is Amvá, to thee whose name is Dullá, to thee whose name is Nitatni, and to thee whose name is Chupaniká, to thee all. (7)

He shall invoke, circumambulate and make Vali offerings to Nandini, Subhagâ, Sumangali, and Bhadrakâli, to the south-corner of the fire. (8) To Dhruva, to Shree, to Hiranyakeshi, and to the Vanaspatis on the supporting pole (main prop) of the room. (9) To Dharma (virtue), to Adharma (vice) and to Death at the threshold of the room. (10) To Varuṇa in the water-pitcher (*lit.* receptacle). (18) To Vishnu in the pestle and mortar. (12) To the Maruts in the grinding slab (13) To Vais'ravana, to Raja and to the ghosts over the terrace. (14) To Indra and his attendants

* Certain Editions read *Tárkshopatárkshâbhyâm* (to Tarksha and Uptarksha). Jolly has adopted this reading in his translation of the "Institutes of Vishnu." The Bhatapalli Manuscripts read the text as *Bakshopabhakshâbhyâm*, which we have adopted.

in the fore part of the fire. (15) To Yama and his attendants in its southern half. (16) To Varuṇa and his attendants in its back half. (17) To Soma and his attendants in its northern half. (18) To Brahma and his attendants in its centre. (19) Let him make Vali offerings to the firmament (Akasa) in the upward direction. (20) To the spirits that stir abroad by day on the floor.)21) To the spirits that roam about in the night, at night. (22) Upon blades of Kus'a grass, with their blades turned towards the south, he shall offer *Pindas* (rice-balls) to his father, grandfather, great grandfather, mother, father's mother, and father's grandmother, mentioning their names, and Gotras (and appending the term Svadhâ thereto.) (23) He shall give ungnents, flowers, burning incense sticks and *Naividya* (edible) offerings to the *Pindas*. (24) (And) utter benedictory Mantras after having placed a water-filled pitcher. (25) He shall offer *Vali* offerings to dogs, cows and *Svapachas* (the degraded) on the bare ground. (26) He shall give alms (to the poor). (27)* Great merit is obtained by harbouring *Atithis* (practising hospatality). (28) With the utmost care he shall attend to an *Atithi* arrived (at his house) in the evening. (99) Nor harbour a hungry (unfed) *Atithi* under his roof. (30)

As the Bráhmaṇa is the lord of all the social orders, as the husband of the wife, so the *Atithi* is the lord of the house-holder. (31) Worship of (hospitality to) the *Atithis* leads to heaven. (32)

An *Atithi*, who returns disappointed from the house

---

* According to Nanda Pandit the particle "Ccha" implies that he shall feed the Brahmanas as well.

दहनि, रात्रावासीत। चिप्रकामः सत्यं वदेदनार्य्यैर्न सम्भाषेत, रौरवयौधाजिने नित्यं प्रयुञ्जीतानुसवनमुदकोपस्पर्शनमापोहिष्ठेति तिसृभिः पवित्रवतीभिर्मार्ज्जयेत् हिरण्यवर्णाः शुचयः पावका इत्यष्टाभिः। अथोदकतर्पणं। ॐ नमो हमाय मोहमाय संहमाय धुन्वते तापसाय पुनर्वसवे नमो नमो, मोञ्ज्याय्योर्म्म्याय वसुविन्दाय सर्वविन्दाय नमो नमः, पाराय सुपाराय महापाराय पारयिष्णवे नमो नमो, रुद्राय पशुपतये महते देवाय त्र्यम्बकायैकचराधिपतये हराय शर्व्वायेशानायोग्राय वज्रिणे घृणिने कपर्द्दिने नमो नमः, सूर्य्यायादित्याय नमो नमो, नीलग्रीवाय शितिकण्ठाय नमो नमः, कृष्णाय पिङ्गलाय नमो नमो, ज्येष्ठाय श्रेष्ठाय वृद्धायेन्द्राय हरिकेशायोर्द्ध्वरेतसे नमो नमः, सत्याय पावकाय पावकवर्णाय कामरूपिणे नमो नमो, दीप्ताय दीप्तरूपिणे नमो नमस्तीक्ष्णरूपिणे नमोनमः, सौम्याय सुपुरुषाय महापुरुषाय मध्यमपुरुषायोत्तमपुरुषाय ब्रह्मचारिणे नमो नमश्चन्द्रललाटाय कृत्तिवाससे पिनाकहस्ताय नमो नम इति। एतदेवादित्योपस्थानमेता एवाज्याहुतयो; द्वादशरात्रस्यान्ते चरुं श्रपयित्वैताभ्यो देवताभ्यो जुहुयात् अग्नये स्वाहा, सोमाय स्वाहाग्नीषोमाभ्यामिन्द्राग्निभ्यामिन्द्राय विश्वेभ्यो देवेभ्यो ब्रह्मणे प्रजापतये अग्नये स्विष्टिकृत इति। तता ब्राह्मणतर्पणम्। एतेनैवातिकृच्छ्रो व्याख्यातो यावत्। सकृदाददीत तावदश्नीयादवभक्षस्तृतीयः स कृच्छ्रातिकृच्छ्रः। प्रथमं चरित्वा शुचिः पूतः कर्म्मण्यो भवति। द्वितीयं चरित्वा यत्किञ्चिदन्यन्महापातकेभ्यः पापं कुरुते तस्मात् प्रमुच्यते। तृतीयं चरित्वा सर्वस्मादेनसो मुच्यते। अथैतांस्त्रीन् कृच्छ्रान्

चरित्वा सर्वेषु वेदेषु स्नातो भवति। सर्वैर्देवैर्ज्ञातो भवति यश्चैवं वेद यश्चैवं वेद।

इति गौतमीये धर्मशास्त्रे सप्तविंशोऽध्यायः॥ २७॥

अष्टाविंशोऽध्यायः।

अथातश्चान्द्रायणं। तस्योक्तो विधिः; कृच्छ्रे: वपनं व्रतं चरेत् श्वोभूतां पौर्णमासीमुपवसेदाप्यायस्व सन्ते पयांसि नवो नव इति चैताभिस्तर्पणमाज्यहोमो हविषश्चानुमन्त्रणमुपस्थानं चन्द्रमसो यद्देवा देवहेलनमिति चतसृभिराज्यं जुहुयाद्देवकृतस्येति चान्ते समिद्भिरों भूर्भुवः स्वस्तपः सत्यं यशः श्रीः रूपं गिरोजस्तेजः पुरुषो धर्मः शिवः शिव इत्येतैर्ग्रासानुमन्त्रणं। प्रतिमन्त्रं मनसा नमः स्वाहेति वा। सर्वंग्रासप्रमाणमास्याविकारेण चरुभैक्षशक्तुकणयावकशाकपयोदधिघृतमूलफलोदकानि हवींषि। उत्तरोत्तरं प्रशस्तानि। पौर्णमास्यां पञ्चदश ग्रासान् भुक्त्वैकापचयेन परपक्षमश्नीयादमावास्यायामुपोष्यैकोपचयेन पूर्वपक्षं विपरीतमेकेषाम्। एष चान्द्रायणो मासो। मासमेतमाप्त्वा विपापो विपाप्मा सर्वमेनो हन्ति। द्वितीयमाप्त्वा दश पूर्वान् दशावरानात्मानञ्चैकविंशं पङ्क्तीश्च पुनाति। संवत्सरञ्चाप्त्वा चन्द्रमसः सलोकतामाप्नोति सलोकतामाप्नोति।

इति गौतमीये धर्मशास्त्रेऽष्टाविंशोऽध्यायः॥ २८॥

एकोनत्रिंशोऽध्यायः ।

ऊर्द्ध्वं पितुः पुत्रा ऋक्थं भजेरन् । निवृत्ते रजसि मातुर्जीवति चेच्छति सर्वं वा पूर्वजस्येतरान् बिभृयात् । पूर्ववद्विभागे तु धर्म्मवृद्धिः । विंशतिभागो ज्येष्ठस्य मिथुनमुभयतोदद्युक्तो रथो गोवृषः। काणखोरकूटषण्डा मध्यमस्य । अनेकश्चेदविर्धान्यायसी गृहमनोयुक्तं चतुष्पदाञ्चैकैकं यवीयसः । समञ्चेतरत् सर्वं द्व्यंशी वा पूर्वजः स्यादेकैकमितरेषामेकैकं वा धनरूपं काम्यं पूर्वः पूर्वो लभेत । दशतः पशूनां नैकशफः नैकशफानां वृषभोऽधिको ज्येष्ठस्य । वृषभषोड़शा ज्यैष्ठिनेयस्य समं वा ज्यैष्ठिनेयेन यवीयसां । प्रतिमातृ वा स्ववर्गे भागविशेषः । पितोत्सृजेत् पुत्रिकामनपत्योऽग्निं प्रजापतिञ्चेष्ट्वास्मदर्थमपत्यमिति संवाद्याभिसन्धिमात्रात् पुत्रिकेत्येकेषां । तत्संशयान्नोपयच्छेदभ्रातृकाम् । पिण्डगोत्रऋषिसम्बन्धा ऋक्थं भजेरन्, स्त्री चानपत्यस्य । वीजं वा लिप्सेत देवरवत्यन्यतो जातमभागम् । स्त्रीधनं दुहितृणामप्रत्तानामप्रतिष्ठितानाञ्च । भगिनीशुल्कं सोदर्य्याणामूर्द्ध्वं मातुः पूर्वञ्चेके । संसृष्टविभागः प्रेतानां ज्येष्ठस्य संसृष्टिनि प्रेते असंसृष्टी ऋक्थभाक्, विभक्तजः पित्र्यमेव । स्वमर्ज्जितं वैद्योऽवैद्येभ्यः कामं भजेरन् । पुत्रा औरसक्षेत्रजदत्तकृत्रिमगूढ़ोत्पन्नापविद्धा ऋक्थभाजः । कानीनसहोढ़पौनर्भवपुत्रिकापुत्रस्वयन्दत्तक्रीता गोत्रभाजश्चतुर्थांशभागिनश्चौरसाद्यभावे । ब्राह्मणस्य राजन्यापुत्रो ज्येष्ठो गुणसम्पन्नस्तुल्यांशभाक् ज्येष्ठांशहीनमन्यत्; राजन्यावैश्यापुत्रसमवाये स यथा ब्राह्मणीपुत्रेण ।

क्षत्रियाच्चेत् शूद्रापुत्रोऽप्यनपत्यस्य शुश्रूषुश्चेल्लभेत वृत्तिमूलमन्तेवासविधिना । सवर्णापुत्रोऽप्यन्यायवृत्तो न लभेतैकेषां । श्रोत्रियो ब्राह्मणस्यानपत्यस्य ऋक्थं भजेरन्, राजेतरेषां । जड़क्लीवौ भर्त्तव्यावपत्यं जड़स्य भागार्हं शूद्रापुत्रवत् । प्रतिलोमास्वुदकयोगक्षेमकृतान्नेष्वविभागः, स्त्रीषु च । संयुक्तास्वनाज्ञाते दशावरैः शिष्टैरूहवद्भिरलुब्धैः प्रशस्तं कार्य्यम् । चत्वारश्चतुर्णां पारगा वेदानां, प्रागुत्तमास्त्रय आश्रमिणः, पृथग्धर्म्मविदस्त्रय, एतान् दशवरान् परिषदित्याचक्षते । असम्भवे त्वेतेषाम्श्रोत्रियो वेदविच्छिष्टो विप्रतिपत्तौ यदाह, यतोऽयमप्रभवो भूतानां हिंसानुग्रहयोगेषु । धर्म्मिणां विशेषेण स्वर्गं लोकं धर्म्मविदाप्नोति ज्ञानाभिनिवेशाभ्यामिति धर्म्मो धर्म्मः ।

इति गौतमीये धर्म्मशास्त्रे एकोनत्रिंशोऽध्यायः ॥ २९ ॥

आपस्तम्बसंहिता ।

प्रथमोऽध्यायः ॥

आपस्तम्बं प्रवक्ष्यामि प्रायश्चित्तविनिर्णयम् ।
दूषितानां हितार्थाय वर्णानामनुपूर्वशः ॥ १
परेषां परिवादेषु निवृत्तमृषिसत्तमम् ।
विविक्तदेश आसीनमात्मविद्यापरायणम् ॥ २
अनन्यमनसं शान्तं सर्व्वस्थं योगवित्तमम् ।
आपस्तम्बमृषिं सर्व्वे समेत्य मुनयोऽब्रुवन् ॥ ३
भगवन् मानवा सर्व्वे असन्मार्गे स्थिता यदा ।
चरेयुर्धर्म्मकार्य्याणां तेषां ब्रूहि विनिष्कृतिम् ॥ ४
यतोऽवश्यं गृहस्थेन गवादिपरिपालनम् ।
कृषिकर्म्मादि चायत्तस्तु द्विजामन्त्रणमेव च ॥ ५
देयञ्चानाथकेऽवश्यं विप्रादीनाञ्च भेषजम् ।
बालानां स्तन्यपानादिकार्य्यञ्च परिपालनम् ॥ ६
एवं कृते कथञ्चित् स्यात् प्रमादो यद्यकामतः ।
गवादीनां ततोऽस्माकं भगवन् ब्रूहि निष्कृतिम् ॥ ७
एवमुक्तः क्षणं ध्यात्वा प्रणिपातादधोमुखः ।
दृष्ट्वा ऋषीनुवाचेदमापस्तम्बः सुनिश्चितम् ॥ ८
बालानां स्तनपानादिकार्य्ये दोषो न विद्यते ।
विपत्तावपि विप्राणामामन्त्रणचिकित्सने ॥ ९
गवादीनां प्रवक्ष्यामि प्रायश्चित्तं रुजादिषु ।
केचिदाहुर्न दोषोऽत्र देहधारणभेषजे ॥ १०

औषधं लवणञ्चैव स्नेहपुष्टान्नभोजनम्।
प्राणिनां प्राणवृत्त्यर्थं प्रायश्चित्तं न विद्यते॥ ११
अतिरिक्तं न दातव्यं काले स्वल्पन्तु दापयेत्।
अतिरिक्ते विपन्नानां कृच्छ्रमेव विधीयते॥ १२
त्र्यहं निरशनात् पादः पादश्चायाचितं त्र्यहम्।
पादः सायं त्र्यहं पादः प्रातर्भोज्यं तथा त्र्यहम्॥ १३
प्रातः सायं दिनार्द्धञ्च पादोनं सायवर्ज्जितम्॥ १४
प्रातः पादं चरेच्छूद्रः सायं वैश्यस्य दापयेत्।
अयाचितन्तु राजन्ये त्रिरात्रं ब्राह्मणस्य च॥ १५
पादमेकं चरेद्रोधे द्वौ पादौ बन्धने चरेत्।
योजने पादहीनञ्च चरेत् सर्वं निपातने॥ १६
घण्टाभरणदोषेण गोस्तु यत्र विपद्यते।
चरेदर्द्धव्रतं तत्र भूषणार्थं कृतं हि तत्॥ १७
दमने वा निरोधे वा सङ्घाते चैव योजने।
स्तम्भशृङ्खलपाशैश्च मृते पादोनमाचरेत्॥ १८
पाषाणैर्लगुड़ैर्वापि शस्त्रेणान्येन वा बलात्।
निपातयन्ति ये गास्तु तेषां सर्व्वं विधीयते॥ १९
प्राजापत्यं चरेद्विप्रः पादोनं क्षत्रियश्चरेत्।
कृच्छ्रार्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत्॥ २०
द्वौ मासौ दापयेद्वत्सं द्वौ मासौ द्वौ स्तने दुहेत्।
द्वौ मासावेकवेलायां शेषकाले यथारुचि॥ २१
दमतामर्द्धमासेन गोस्तु यत्र विपद्यते।
सशिखं वपनं कृत्वा प्राजापत्यं समाचरेत्॥ २२

हलमष्टगवं धर्म्म्यं षड्गवं जीवितार्थिनाम्।
चतुर्गवं नृशंसानां द्विगवञ्च जिघांसिनाम्॥ २३

अतिवाहातिदोहाभ्यां नासिकाभेदने तथा।
नदीपर्व्वतसंरोधे मृते पादोनमाचरेत्॥ २४

न नारिकेलवालाभ्यां न मुञ्जेन न चर्म्मणा।
एभिर्गास्तु न बध्नीयाद्बद्ध्वा परवशो भवेत्॥ २५

कुशैः काशैश्च बध्नीयाद्वृषभं दक्षिणामुखम्।
पादलग्नाग्निदाघेषु प्रायश्चित्तं न विद्यते॥ २६

व्यापन्नानां बहूनान्तु रोधने बन्धनेऽपि च।
भिषङ्मिथ्योपचारे च द्विगुणं गोव्रतं चरेत्॥ २७

शृङ्गभङ्गेऽस्थिभङ्गे च लाङ्गुलस्य च कर्त्तने।
सप्तरात्रं पिबेद्दुग्धं यावत् स्वस्था पुनर्भवेत्॥ २८

गोमूत्रेण तु सम्मिश्रं यावकं भक्षयेद्द्विजः।
एतद्विमिश्रितञ्चैवमुक्तञ्चाश्मनसा स्वयम्॥ २९

देवद्रोण्यां विहारेषु कूपेष्वायतनेषु च।
एषु गाषु विपन्नेषु प्रायश्चित्तं न विद्यते॥ ३०

एका पादात्तबहुभिर्दैवाद्व्यापादिता क्वचित्।
पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक्॥ ३१

यन्त्रणे गोश्चिकित्सार्थे, मूढगर्भविमोचने।
यत्ने कृते विपत्तिश्चेत् प्रायश्चित्तं न विद्यते॥ ३२

सरोम प्रथमे पादे द्वितीये श्मश्रुकर्त्तनम्।
तृतीये तु शिखा धार्य्या सशिखन्तु निपातने॥ ३३

सर्व्वान् केशान् समुद्धृत्य च्छेदयेदङ्गुलिद्वयम् ।
एवमेव तु नारीणां शिरसो मुण्डनं स्मृतम् ॥ ३४

इत्यापस्तम्बीये धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

कारुहस्तगतं पुण्यं यच्च ग्रामाद्विनिःसृतम् ।
स्त्रीबालवृद्धाचरितं प्रत्यक्षादृष्टमेव च ॥ १ ॥

प्रपास्वरण्येषु जलेऽथ सौरे
द्रोण्यां जलं यच्च विनिःसृतम्भवेत् ।
श्वपाकचाण्डालपरिग्रहेषु
पीत्वा जलं पञ्चगव्येन शुद्धिः ॥ २

न दुष्येत् सन्तता धारा वातोद्धुतास्च रेणवः ।
स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन ॥ ३
आत्मशय्या च वस्त्रञ्च जायापत्यं कमण्डलुः ।
आत्मनः शुचिरेतानि परेषामशुचीनि तु ॥ ४
अन्यैस्तु खानिताः कूपास्तड़ागानि तथैव च ।
एषु स्नात्वा च पीत्वा च पञ्चगव्येन शुध्यति ॥ ५
उच्छिष्टमशुचित्वञ्च यच्च विष्ठानुलेपनम् ।
सर्व्वं शुध्यति तोयेन तत्तोयं केन शुध्यति ॥ ६
सूर्य्यरश्मिनिपातेन मारुतस्पर्शनेन च ।
गवां मूत्रपुरीषेण तत्तोयं तेन शुध्यति ॥ ७
अस्थिचर्म्मादियुक्तन्तु खराश्वोष्ट्रापदूषितम् ।
उद्धरेदुदकं सर्व्वं शोधनं परिमार्ज्जनम् ॥ ८

कूपो मूत्रपुरीषेण ष्ठीवनेनापि दूषितः।
श्वशृगालखरोष्ट्रैश्च क्रव्यादैश्च जुगुप्सितः॥ ९
उद्धृत्यैव च तत्तोयं सप्त पिण्डान् समुद्धरेत्।
पञ्चगव्यं मृदा पूतं कूपे तच्छोधनं स्मृतम्॥ १०
वापीकूपतड़ागानां दूषितानाञ्च शोधनम्।
कुम्भानां शतमुद्धृत्य पञ्चगव्यं ततः क्षिपेत्॥ ११
यस्तु कूपात् पिबेत्तोयं ब्राह्मणः शवदूषितात्।
कथं तत्र विशुद्धिः स्यादिति मे संशयो भवेत्॥ १२
अक्लिन्नेनाप्यभिन्नेन शवेन परिदूषिते।
पीत्वा कूपे त्वहोरात्रं पञ्चगव्येन शुध्यति॥ १३
क्लिन्ने भिन्ने शवे चैव तत्रस्थं यदि तत् पिबेत्।
शुद्धिश्चान्द्रायणं तस्य तप्तकृच्छ्रमथापि वा॥ १४

इत्यापस्तम्बीये धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

अन्त्यजातेरविज्ञातो निवसेद्यस्य वेश्मनि।
सम्यग् ज्ञात्वा तु कालेन द्विजाः कुर्व्वन्त्यनुग्रहम्॥ १
चान्द्रायणं पराको वा द्विजातीनां विशोधनम्।
प्राजापत्यन्तु शूद्रस्य शेषं तदनुसारतः॥ २
यैर्भुक्तं तत्र पक्वान्नं कृच्छ्रं तेषां प्रदापयेत्।
तेषामपि च यैर्भुक्तं कृच्छ्रपादं प्रदापयेत्॥ ३
कूपैकपानैर्दुष्टानां स्पर्शेन शवदूषिणाम्।
तेषामेकोपवासेन पञ्चगव्येन शोधनम्॥ ४

बालो वृद्धस्तथा रोगी गर्भिणी वापि पीड़िता ।
तेषां नक्तं प्रदातव्यं बालानां प्रहरद्वयम ॥ ५
अशीतिर्यस्य वर्षाणि बालो वाप्यनषोड़शः ।
प्रायश्चित्तार्धमर्हन्ति स्त्रियो व्याधित एव च ॥ ६
न्यूनैकादशवर्षस्य पञ्चवर्षाधिकस्य च ।
चरेद्गुरुः सुहृद्वापि प्रायश्चित्तं विशोधनम् ॥ ७
अथवा क्रियमाणेषु येषामार्त्तिः प्रदृश्यते ।
शेषसम्पादनाच्छूद्धिर्विपत्तिर्न भवेद्यथा ॥ ८
क्षुधा व्याधितकायानां प्राणो येषां विपद्यते ।
ये न रक्षन्ति भक्तेन तेषां तत् किल्विषं भवेत् ॥ ९
पूर्णेऽपि कालनियमे न शुद्धिर्ब्राह्मणैर्विना ।
अपूर्णेष्वपि कालेषु शोधयन्ति द्विजोत्तमाः ॥ १०
समाप्तमिति नो वाच्यं त्रिषु वर्णेषु कर्हिचित् ।
विप्रसम्पादनं कार्य्यमुत्पन्ने प्राणसंशये ॥ ११
सम्पादयन्ति यद्विप्राः स्नानतीर्थं फलञ्च तत् ।
सम्यक् कर्त्तुरपायं स्याद्व्रती च फलमाप्नुयात् ॥ १२

इत्यापस्तम्बीये धर्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

चाण्डालकूपभाण्डेषु योऽज्ञानात् पिबते जलम् ।
प्रायश्चित्तं कथं तस्य वर्णे वर्णे विधीयते ॥ १
चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ॥ २

भुक्तोच्छिष्टस्त्वनाचान्तश्चाण्डालैः श्वपचेन वा।
प्रमादात् स्पर्शनं गच्छेत्तत्र कुर्य्याद्विशोधनम्॥ ३
गायत्र्यष्टसहस्रन्तु द्रुपदां वा शतं जपेत्।
जपंस्त्रिरात्रमश्नन् पञ्चगव्येन शुध्यति॥ ४
चाण्डालेन यदा स्पृष्टो विण्मूत्रे च कृते द्विजः।
प्रायश्चित्तं त्रिरात्रं स्याद्भुक्तोच्छिष्टः षड़ाचरेत्॥ ५
पानमैथुनसम्पर्के तथा मूत्रपुरीषयोः।
सम्पर्कं यदि गच्छेत्तु उदक्या चान्त्यजैस्तथा॥ ६
एतैरेव यदा स्पृष्टः प्रायश्चित्तं कथम्भवेत्।
भोजने च त्रिरात्रं स्यात् पाने तु त्र्यहमेव च॥ ७
मैथुने पादकृच्छ्रं स्यात्तथा मूत्रपुरीषयोः।
दिनमेकं तथा मूत्रे पुरीषे तु दिनत्रयम्॥ ८
एकाहं तत्र निर्द्दिष्टं दन्तधावनभक्षणे॥ ९
वृक्षारूढ़े तु चाण्डाले द्विजस्तत्रैव तिष्ठति।
फलानि भक्षयेत्तस्य कथं शुद्धिं विनिर्द्दिशेत्॥ १०
ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत्।
एकरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ११
येन केनचिदुच्छिष्टः अमेध्यं स्पृशते द्विजः।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १२

इत्यापस्तम्बीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः ।

चाण्डालेन यदा स्पृष्टो द्विजवर्णः कदाचन ।
अनभ्युक्ष्य पिबेत्तोयं प्रायश्चित्तं कथं भवेत् ॥ १
ब्राह्मणस्तु त्रिरात्रेण पञ्चगव्येन शुध्यति ।
क्षत्रियस्तु द्विरात्रेण गञ्चगव्येन शुध्यति ॥ २
चतुर्थस्य तु वर्णस्य प्रायश्चित्तं न वै भवेत् ।
व्रतं नास्ति तपो नास्ति होमो नैव च विद्यते ॥ ३
पञ्चगव्यं न दातव्यं तस्य मन्त्रविवर्ज्जनात् ।
स्थापयित्वा द्विजानान्तु शूद्रो दानेन शुध्यति ॥ ४
ब्राह्मणस्य यदोच्छिष्टमश्नात्यज्ञानतो द्विजः ।
अहोरात्रन्तु गायत्र्या जपं कृत्वा विशुध्यति ॥ ५
उच्छिष्टं वैश्यजातीनां भुङ्क्तोऽज्ञानाद्द्विजो यदि ।
शङ्खपुष्पीपयः पीत्वा त्रिरात्रेणैव शुध्यति ॥ ६
ब्राह्मण्या सह योऽश्नीयादुच्छिष्टं वा कदाचन ।
न तत्र दोषं मन्यन्ते नित्यमेव मनीषिणः ॥ ७
उच्छिष्टमितरस्त्रीणामश्नीयात् पिबतेऽपि वा ।
प्राजापत्येन शुद्धिः स्याद्भगवानङ्गिराब्रवीत् ॥ ८
अन्त्यानां भुक्तशेषन्तु भक्षयित्वा द्विजातयः ।
चान्द्रायणं तदर्द्धार्द्धं ब्रह्मक्षत्रविशां विधिः ॥ ९
विण्मूत्रभक्षणे विप्रस्तप्तकृच्छ्रं समाचरेत् ।
श्वकाकोच्छिष्टभोगे च प्राजापत्यविधिः स्मृतः ॥ १०

उच्छिष्टः स्पृशते विप्रो यदि कश्चिदकामतः।
शुनः कुक्कुटशूद्रांश्च मद्यभाण्डं तथैव च॥ ११
पक्षिणाधिष्ठितं यच्च यदमेध्यं कदाचन।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १२
वैश्येन च यदा स्पृष्ट उच्छिष्टेन कदाचन।
स्नानं जपश्च त्रैकाल्यं दिनस्यान्ते विशुध्यति॥ १३
विप्रो विप्रेण संस्पृष्ट उच्छिष्टेन कदाचन।
स्नात्वाचम्य विशुद्धः स्यादापस्तम्बोऽब्रवीन्मुनिः॥ १४

इत्यापस्तम्बीये धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

अत ऊर्द्धं प्रवक्ष्यामि नीलीवस्त्रस्य यो विधिः।
स्त्रीणां क्रीड़ार्थसम्भोगे शयनीये न दुष्यति॥ १
पालने विक्रये चैव तद्वृत्तेरुपजीवने।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति॥ २
स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम्
पञ्चयज्ञा वृथा तस्य नीलीवस्त्रस्य धारणात्॥ ३
नीलीरक्तं यदा वस्त्रं ब्राह्मणोऽङ्गेषु धारयेत्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ४
रोमकूपैर्यदा गच्छेद्रसो नील्यास्तु कर्हिचित्।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति॥ ५
नीलीदारु यदा भिन्द्याद्ब्राह्मणस्य शरीरकम्।
शोणितं दृश्यते तत्र द्विजश्चान्द्रायणं चरेत्॥ ६

नौलीमध्ये यदा गच्छेत् प्रमादाद्‌ब्राह्मणः क्वचित्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७
नीलीरक्तेन वस्त्रेण यदन्नमुपनीयते।
अभोज्यं तद्द्विजातीनां भुक्त्वा चान्द्रायणं चरेत् ॥ ८
भक्षयेद्यस्तु नीलीन्तु प्रमादाद्‌ब्राह्मणः क्वचित्।
चान्द्रायणेन शुद्धिः स्यादापस्तम्बोऽब्रवीन्मुनिः ॥ ९
यावत्यां वापिता नीली तावती चाशुचिर्मही।
प्रमाणं द्वादशाब्दानि अत ऊर्द्धं शुचिर्भवेत् ॥ १०
इत्यापस्तम्बीये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६

सप्तमोऽध्यायः।

स्नानं रजस्वलायास्तु चतुर्थेऽहनि शस्यते।
वृत्ते रजसि गम्या स्त्री नानिवृत्ते कथञ्चन ॥ १
रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते।
अशुद्धास्तु न तेनेह तासां वैकारिकं हि तत् ॥ २
साध्वाचारा न सा तावद्रजो यावत् प्रवर्त्तते।
वृत्ते रजसि साध्वी स्याद्‌गृहकर्म्मणि चेन्द्रिये ॥ ३
प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति ॥ ४
अन्त्यजातिश्वपाकेन संस्पृष्टा वै रजस्वला।
अहानि तान्यतिक्रम्य प्रायश्चित्तं प्रकल्पयेत् ॥ ५
त्रिरात्रमुपवासः स्यात् पञ्चगव्यं विशोधनम्।
निशां प्राप्य तु तां योनिं प्रजाकारस्तु कारयेत् ॥ ६

रजस्वलां त्यजेत् स्पृष्टां शुना च श्वपचेन च ।
त्रिरात्रोपोषिता भूत्वा पञ्चगव्येन शुध्यति ॥ ७
प्रथमेऽहनि षड्रात्रं द्वितीये तु त्र्यहन्तथा ।
तृतीये चोपवासस्तु चतुर्थे वह्निदर्शनात् ॥ ८
विवाहे वितते यज्ञे संस्कारे च कृते तथा ।
रजस्वला भवेत् कन्या संस्कारस्तु कथम्भवेत् ॥ ९
स्नापयित्वा तदा कन्यामन्यैर्व्वस्त्रैरलङ्कृताम् ।
पुनः प्रत्याहुतिं हुत्वा शेषं कर्म्म समाचरेत् ॥ १०
रजस्वला तु संस्पृष्टा श्ववकुक्कुटवायसैः ।
सा त्रिरात्रोपवासेन पञ्चगव्येन शुध्यति ॥ ११
उच्छिष्टेन तु संस्पृष्टा कदाचित् स्त्री रजस्वला ।
कृच्छ्रेण शुध्यते विप्रस्तथा दानेन शुध्यति ॥ १२
एकशाखासमारूढ़ा चाण्डाली वा रजस्वला ।
ब्राह्मणेन समं तत्र सवासाः स्नानमाचरेत् ॥ १३
रजस्वलायाः संस्पर्शः कथञ्चिज्जायते शुना ।
रजोदिनात्तु यच्छेषस्तदुपोष्य विशुध्यति ॥ १४
अशक्ता चोपवासे तु स्नानं पश्चात् समाचरेत् ।
तत्राप्यशक्ता चैकेन पञ्चगव्यं पिबेत्ततः ॥ १५
उच्छिष्टस्तु यदा विप्रः स्पृशेन्मद्यं रजस्वलाम् ।
मद्यं स्पृष्ट्वा चरेत् कृच्छ्रं तदर्द्धन्तु रजस्वलाम् ॥ १६
उदक्यां सूतिकां विप्र उच्छिष्टः स्पृशते यदि ।
कृच्छ्रार्द्धन्तु चरेद्विप्र प्रायश्चित्तं विशोधनम् ॥ १७
चाण्डालैः श्वपचैर्व्वापि आत्रेयी स्पृशते यदि ।
शेषाहात् फालकृष्टेन पञ्चगव्येन शुध्यति ॥ १८

उदक्या ब्राह्मणी शूद्रामुदक्यां स्पृशते यदि ।
अहोरात्रोषिता भूत्वा पञ्चगव्येन शुध्यति ॥ १९
एवञ्च क्षत्रियां वैश्यां ब्राह्मणी चेद्रजस्वलाम् ।
सचेलप्लवनं कृत्वा दिनस्यान्ते घृतं पिबेत् ॥ २०
स्ववर्णेषु तु नारीणां सद्यः स्नानं विधीयते ।
एवमेव विशुद्धिः स्यादापस्तम्बोऽब्रवीन्मुनिः ॥ २१

इत्यापस्तम्बीये धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

भस्मना शुध्यते कांस्यं सुरया यन्न लिप्यते ।
सुराविण्मूत्रसंसृष्टं शुध्यते तापलेखनैः ॥ १
गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टानि यानि तु ।
दशभिः क्षारैः शुध्यन्ति श्वकाकोपहतानि च ॥ २
शौचं सुवर्णनारीणां वायुसूर्य्येन्दुरश्मिभिः ॥ ३
रेतःस्पृष्टं शवस्पृष्टमाविकन्तु प्रदुष्यति ।
अद्भिर्मृदा च तन्मात्रं प्रक्षाल्य च विशुध्यति ॥ ४
शुष्कमन्नमविप्रस्य पञ्चरात्रेण जीर्य्यति ।
अन्नं व्यञ्जनसंयुक्तमर्द्धमासेन जीर्य्यति ॥ ५
पयस्तु दधि मासेन षण्मासेन घृतं तथा ।
संवत्सरेण तैलन्तु कोष्ठे जीर्य्यति वा नवा ॥ ६
भुञ्जते ये तु शूद्रान्नं मासमेकं निरन्तरम् ।
इह जन्मनि शूद्रत्वं जायन्ते ते मृताः शुनि ॥ ७

A PEEP BEHIND DEATH.

OR

THE MYSTERIOUS LAND OF THE DEAD

It is the most wonderful Book of the Age.

WHAT IT CONTAINS?

It contains :—

1. A complete view of the land of the dead.

2. Dead men in the living world.

3. The relation of the living with the dead.

4. The means of communication with the dead.

Price Rupee One only.

THE MAHABHARATA.

We need hardly mention here that 'The *Mahabharata*' is the greatest highest and most interesting of all Sanskrit works. There is nothing in Sanskrit Literature which is not to be found in this Great Work. Hindu Philosophy, Theology, Metaphysics, Ethics, Moral Tales—every thing that makes a moral man and nation, is to be found in this really interesting Work. It is needless to speak more of this Work to a Hindu. Unfortunate is that Hindu who has not read this work—unfortunate is even that non-Hindu who has not read this Work. Its value is cosmopolitan. Every one, Hindu, Mussalman, Christian ought to read this work.

This work has just been completed by that eminent Scholar, Mr. M. N. DUTT, M.A., M.R.A.S. The very fact that the Translation has emanated from his pen is a sufficient proof of its accuracy, not to speak of the opinions of numberless readers. It has been translated verse per verse.

Price Rs. 17, Including Postage (paper-bound).

Price Rs. 20, Including Postage (cloth-bound).

THE GREATEST SENSATION OF THE AGE!

THE BOOK OF THE 20TH CENTURY

Just out in Presentation-Form

DOMESTIC DUTY

OR

HOME! SWEET HOME!!

1. It will make every home a Sweet Home—a home of sweetness and beauty.

2. It will make every man and woman healthy, wealthy and cheery.

3. It will make every household, a model household; every husband, a devoted husband; every wife, a loving wife; and every son, a dutiful son.

4. It describes in a very simple and lucid language—

The duties to be learnt and performed when Man and Woman join in Holy Wedlock,

So that they may acquire health and wealth, beauty and comfort, luxury and happiness, virtue and piety in this world—nay eternal BLISS hereafter.

Nay more,—so that they may be surrounded by healthy, handsome, honest and happy children,

Written chiefly based on

Hindu Idea

AND

Hindu System.

Price per Copy 2-8 Per V. P. P.

N. B.—Please apply early as only a limited number of copies has been printed. Therefore delay in ordering means disappointment.

Apply to the MANAGER.

ELYSIUM PRESS,

3, FURRIAPUKUR STREET,

CALCUTTA.